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Getting ready for a revival

Jas. F. Dwinnell

GETTING READY

FOR A REVIVAL

BY

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To the Young Men

Who are Looking Forward to or have just Entered the Ministry,

and who are

Spurred on by a Holy Ambition

To be a Power for Righteousness in the World, to Lead

Many Souls to Their Saviour, and to Build up

The Church of Christ,

This Book is Most Affectionately Dedicated by their

Fellow-servant and Well-wisher,

The Author.

PREFACE.

Great as are many of the mistakes made in the management of revival work, there is none, in my judgment, so general and disastrous as the neglect adequately to prepare for the coming special services, weeks, and even months in advance. The time was when preparation for a revival was impossible, for a preacher with from ten to forty appointments to serve could do little more than preach, holding a meeting here or there as the Spirit seemed to indicate. The rapid concentration of mind and heart possible to our simple minded fathers on account of the lack of other subjects of thought and feeling made preparation less necessary than it is now in this day of complex civilization with its unnumbered distracting elements. What was once a simple problem has become a greatly complicated one whose solution requires great fertility in expedients and indomitable patience. I was impressed with this fact at the very beginning of my ministry, and what little success the Lord has given me in winning souls has seemed largely due on its human side to the plans and methods employed in preparing the way for the revival service. It has seemed a duty to give an account of the general principles which guided me in this work with such plans and methods as would illustrate them, and make them more suggestive, as a help to others whose thoughts have not taken the same direction, or whose youth and inexperience would lead them to welcome practical suggestions in this important work.

I hardly need to say that no attempt has been made to exhaust the possible methods that may be employed in work

preparatory to a revival. My desire has been to be suggestive rather than exhaustive. Personal talents and local circumstances vary so greatly that an endless variety of plans and measures are possible, and if the following pages suggest other and better plans to the fertile mind of the earnest evangelistic worker their purpose has been fully met.

Many of the plans and expedients suggested in this volume will not be found practicable everywhere; but that does not prove them practicable nowhere. Indeed, none have been admitted which have not approved themselves either in the author's own experience or in that of some of his brethren. To such pastors as find the clerical profession an easy one the following discussion will appear absurd, for it implies absolute absorption of mind in the aggressive work of the church and unceasing toil by day and by night. The lazy minister who reverses the law of the Sabbath, working one day and resting six, has no use for this volume. These pages take for granted that the pastor is a hard worker who spares himself only that he may work harder in the future.

As many a shrewd reader will suspect it at any rate, I may as well confess that this volume is but a part of a larger work which was to have contained a discussion of all the important phases of the management of revivals. Called to accept other duties which claim all my strength and leisure, I am obliged to relinquish the larger plan and to content myself with sending out only the first of the three parts of the work. Whether the other two parts, on the management of the work "During the Revival" and "After the Revival" will ever be prepared is known only to Him for whose glory they were projected.

E. S. LORENZ.

Lebanon Valley College, Annville, Pa., July 13th, 1888.

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"The connection between the right use of means for a revival, and a revival, is as philosophically sure as between the right use of means to raise grain and a crop of wheat. I believe, in fact, it is more certain, and that there are fewer instances of failure. The effect is more certain to follow. Probably the law connecting cause and effect is more undeviating in spiritual than in natural things, and so there are fewer exceptions."—*President Finney.*

INTRODUCTION.

Before proceeding to consider the methods to be used in preparing for revival work, it is important that the conception of revivals upon which this study is based should be clearly defined, and its claims to definite treatment examined and justified.

In a general way a revival may be said to be the result of a special religious impulse manifesting itself in the renewal of the first love of Christians, and the quickening of their zeal, and in the conversion of sinners. The very etymology of the word implies previous spiritual death. Indifference and neglect having broken down the spiritual life of a community, at its lowest ebb an unexpected reaction is felt. The native religious instincts of the race assert themselves, and open the way for the operation of the Holy Spirit. Suddenly, and often seemingly spontaneously, a wonderful interest is felt by church and world alike in the long neglected subject of religion, especially in its personal bearings. The church becomes conscious of its sin and unworthiness, repents deeply of its backslidings, renews its faith and love for God, and manifests a consuming zeal for the extension of his kingdom. The results of the new religious impulse are seen among sinners in antagonism, restlessness, fear, conviction of sin, and conversion. The movement affects the community in its organized solidarity as a community, not as an aggregation of individuals. Like conditions have produced like needs and susceptibilities, and, the movement having found a beginning in some more religiously sensitive heart, it runs like an electric current throughout the whole community.

It will be noticed that the results look in two different directions, the church, and the unsaved. The conception of a revival will vary as the one or the other is emphasized. The word revival itself lays the stress on the results to the church, because in the beginning of these movements the benefits were most conspicuous among professed Christians. During the last century when the churches both in England and America had declined to such a fearful extent in piety and religious power, when they were largely composed of unregenerated persons, the revival of the church was the most striking result obtained, and hence the effect of the new religious impulse upon the church was emphasized.

In our own day the radical idea of the revival has not changed, but owing to altered conditions another aspect of the result has received the greater attention. The churches are at least professedly constituted of converted persons, and the stress placed upon the doctrine of personal assurance of salvation has drawn a sharp line between the saved and the unsaved. The accumulated momentum gained from past revivals makes it no longer necessary to dwell so emphatically on the quickening of the church, and the revival becomes an aggressive movement for the conversion of sinners. The etymological sense of the word is obscured. Instead of a largely spontaneous movement, unpremeditated and unplanned, we have a definite method by which the church, already quickened and consecrated, adds to the number of Christ's disciples. It rests on a consecrated will, not on a fleeting emotion. It becomes a means carefully studied and prepared for in advance, a regular and integral part of the church work, influencing to a greater or less extent all its other phases and forms. It is the harvest time of the year, when the yield of the seed sown during other seasons is gathered in, when all the general and personal plans for saving people reach their time of consummation; when the ordinary cares and interests of life stand in abeyance, and all the energies of the church are concen-

trated upon the immediate work of leading souls to Christ; when under special power and grace obtained from God by special prayer a special work is accomplished. It is a definate method from which, if properly applied, definate results are to be expected. It is a campaign, deliberately determined upon and planned, in which every possible exigency is foreseen and provided for.

As it is this conception of the revival which is the basis of the thought of this work, it deserves a little further investigation. This is all the more necessary that many workers whom it governs unconsciously in their work feel a vague sense of duty to antagonize it when it is definitely expressed. Others denounce as presumptuous and impious the degradation of these modern theophanies into a mechanical method for manufacturing Christians, as they would express it. A revival is the work of God through his Spirit, they would urge, and man should not impede the work by his plans and measures. The origin of the difficulty lies in the false presumption of a necessary antagonism between the plans and methods of consecrated men and the mind of the Spirit. The emphasis placed upon human instrumentalities and plans seems to them to imply a substitution for divine power and a derogation from the divine glory. An examination of the basal ideas of the conception of the revival as a method of work will remove the misapprehension, and relieve many earnest and successful workers from the imputation of presumption and impiety.

The corner-stone of this conception of the revival is the idea of God's abiding desire to save the sinner. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." (Ezekiel 33: 11). In the form of Wisdom, God cries in the streets, in the chief place of concourse, in the opening of the gates (Proverbs 1: 20). He rises up early (Jeremiah 7: 13), and calls and spreads his hands all the day (Isaiah 65: 2). God is not only always ready and will-

ing, but also eager to save, and rejoices to coöperate with any honest effort to accomplish the results he himself so earnestly desires. God's wish to save men is not fluctuating, or subject to ebb and flow, finding its manifestation in a community but once in two or three or even ten years, but an abiding passion of the divine heart upon which we can rely even more certainly than we can on the force of gravitation. God's love for souls is always aglow. He is always ready to work in a revival. His right arm of power is ever bare waiting to be set in motion by the prayer of faith from a soul which longs for the salvation of sinners.

The second truth justifying this conception of the revival is that God does not use his power in an immediate and absolute way, but in his wisdom prefers to work by human agencies. The Scriptures are largely the history of the persons whom he chose as his agents. The command "Teach all nations" is a recognition of man's partnership in the work of evangelizing the world. The infinite uses the finite to influence the finite. Infinite power and grace are translated into finite terms through human personality. The desired results are purely moral, and no power, even though infinite, can produce them except as it is transformed into moral influence. To the great mass of mankind this moral influence best comes through their fellows. The power of a great manufactory is the expansive force of the pent-up steam in its boilers; but only as that force is transmitted by cogs and belts, hopelessly powerless in themselves, to the various machines, does it set every wheel in motion and yield the desired products. The influence of neighbor on neighbor and of friend on friend, family and social ties, all these are but the cogs and belts by which the power of God is often transmitted. This is as true in the revival as in any other department of church work. No matter how spontaneous a revival may seem to be, a closer examination will reveal the human instruments, perhaps unconscious or even unwilling, through whom God worked; and in one way or another he immediately provides efficient agents to carry

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it on. Moreover God is pleased to have the results depend very largely, not only upon the faithfulness and zeal of his agents, but also upon their power and skill in moving and controlling men. Their mental power, their emotional natures, the force of their wills, their social ties or influence, nay even their physical force may become the channel through which the power and grace of God flow into the lives of men.

So far from there being any antagonism between divine power and the human instrument, the highest results are obtained by their fullest coöperation. Beyond question God could work alone, but he does not choose to do so. When man works alone trusting to his own wisdom and methods his failure is disastrous. But when men consecrate to God their physical, mental, and spiritual powers, their eloquence and executive talents, their tact and fertility in expedients, all they have and are, he accepts these gifts which he had first given them for this very purpose, and vitalizes and renders them unspeakably more efficient by the anointing of the Spirit. As the disciples went forth and preached everywhere, the Lord worked with them and confirmed the word with signs following. The love is divine, the methods of applying it to human needs are human, and there is no rivalry between them. As well might the air and the flying birds enter into a controversy over the credit for its speed. God may convict and convert individuals and communities without intermediate human agency, even as the storm might carry the bird with unspread wings; but storm driven birds are the exception not the rule, and even they will go faster and further if their wings are outspread.

In the third place this conception of the revival rests upon the truth that it is the result of a wise application and adaptation of the laws of mind and spirit, and not a miracle contradicting or suspending those laws. They become the channels through which the power of God becomes available to men in the prosecution of his work. For in revival work we are not engaged as some seem to think in something outside the laws of cause and

effect, something without rule or order, in which the divine will works arbitrarily, but in a realm of law none the less definite and fixed that it is spiritual. There are laws of faith and prayer and love in the spiritual world just as there are laws of motion in the physical. Nay more, there is an interaction between the laws of the physical, mental, and spiritual realms, which, while it adds great complexity to the problem, also gives a wider range for the exercise of skill and tact in applying them to the needs of the revival. The laws and instincts of man's animal nature, ordained as they are of God, are not too low to receive consideration of the skillful revival worker. No matter what his theories may be, every successful revivalist studies carefully the best methods of impressing the minds of men, and of controlling those affections and motives which most powerfully affect their wills. In the less thoroughly explored psychical and spiritual realm of man's nature, he trusts his intuitions, his sublimated common sense, and uses and applies laws he would find unconquerable difficulty in formulating. Everywhere, consciously or unconsciously, with set purpose or spontaneously, revivalists are using all these laws under the guidance and inspiration of God, and accomplishing his blessed purposes. Sanctified skill and wisdom not only have a place in the economy of God's kingdom, but a high place, as the history of the Christian church abundantly illustrates.

A revival therefore is the result of harmonious coöperation, God supplying the working power and man the means of applying it. It is produced according to and by the application of given religious, spiritual, mental, and physical laws, all of which are instituted of God. When God's conditions as formulated in these laws are met, the results will appear in the quickening of the church and the conversion of sinners.

GETTING READY FOR A REVIVAL.

PART I.

THE PREACHER'S PREPARATION.

CHAPTER I.

STUDYING THE SITUATION.

If it is worth one's while to spend years in preparing for the ministry, or to give hours and even days to the preparation of a single sermon, it certainly is fitting to devote weeks and even months to preparing for the revival, the harvest and consummation of the year. In point of fact in no other branch of church work is previous preparation so important, or so directly remunerative. When a general begins a campaign he seeks information of the utmost possible accuracy with regard to the geographical and topographical features of the country which is likely to be the seat of war. By various means he seeks to discover the strength of the enemy, the

novement and disposition of his forces, and his probable plans. He makes an accurate estimate of the forces at his own command, and studies their points of strength and of weakness. He arranges for the proper supply of food, of ammunition, and of other necessities; in short, he provides for every possible exigency. After a careful survey of all the conditions affecting the case, he prepares a thoroughly matured plan of operations, which, with the inevitable modifications made necessary by unforeseen circumstances, will govern his army and largely decide results. A revival is a campaign, and requires the same study, planning, and preparation of resources Many a battle is lost before it begins ; many a revival service is a failure before it is announced. How often a preacher in the evangelistic churches, feeling that a protracted meeting is expected of him, and finding the proper season at hand, announces such a meeting at a given date. At the appointed time the service begins, but the preacher is cold, and the church, if possible, is colder still. The outside world is too indifferent to attend. It takes a week to rouse the preacher, a second is needed to raise the spiritual temperature among the church members. At the end of the third week, when pastor and people are giving signs of physical exhaustion, sinners are getting interested and a few are under conviction. Perhaps the revival closes

with simply this unfulfilled promise of results, or, if it continues, it is not until the fourth week is nearly gone that the work of salvation begins in earnest. Owing to extreme weariness, or to other engagements of the pastor, the meeting soon closes with only a partial victory. The secret of this waste of time and labor, nine cases out of ten, is inadequate preparation. The preacher is not ready, the church is not ready, and, equally fatal, sinners are not ready.

Dr Porter used to say that where there was no revival the preacher was the greatest obstacle, and he confessed that his own early ministry was at fault. In view of the awful responsibilities resting upon him for the souls of men, the preacher is under peculiar obligations to prepare himself in knowledge, feeling, and purpose, in body, mind, and soul, for this aggressive work. Whatever the condition of his people or the attitude of the unsaved may be, the preacher should bring to the very first service the fullest possible preparation. If he is in proper condition he will soon give the keynote to the meeting, and the desired results will speedily follow. With a thorough knowledge of the situation in and out of the church, he knows what is to be done. Having made a study of the best methods of revival work and gathered materials, he knows how it is to be done. By study of the word of

God, by prayer and faith and love he has won the power by which he is to do it. The thoroughly prepared preacher is invincible; his victory is assured.

That the pastor should comprehend the situation is exceedingly important. Without this comprehension his work will largely be a groping in the dark. It is worse than folly to expect the Holy Spirit to teach him what he can learn by his own efforts. But this study of environing conditions will take time; indeed, it is a work that is never completely done. It requires a steady observation from which nothing escapes, a faculty for drawing correct and important inferences from small facts of seemingly little value, a knowledge of human nature which reads the motives and purposes of men. By inquiry and observation the preacher should possess himself of at least the leading and most influential facts of the general situation.

1. In the first place the pastor should thoroughly know himself. The range of his physical power and capacity for endurance, the dangers to his health and vigor, ought to be definitely known. Owing to a lack of this physical self-knowledge many a pastor has been prostrated in the midst of a prosperous meeting, which then of necessity closed.

A careful review of his mental gifts, with a keen eye for his weaknesses and limitations, has its value. The

unimpassioned logical preacher needs to know his lack of emotional power. The powerful preacher must learn his want of executive ability. A humble, unegotistical study of one's gifts in order to use them for God to the greatest advantage is a Christian duty. If the servant with five talents had allowed himself to believe he had but two, and had managed accordingly, his lord would hardly have praised him for the modesty that cost him an increase of three talents. On the other hand, his management would have been equally unsuccessful had he proceeded on the false and proud basis of a capital of ten talents.

The preacher should have an accurate knowledge of his own spiritual condition Watching for the souls of his flock, a pastor sometimes neglects to watch for his own His consecration in certain lines may be complete, and wholly wanting in others not so conspicuous. He may mistake the earnestness of habit, an acquired power of warming up to his work, a professional earnestness shared by him in common with men in other professions, for the true religious earnestness His faith may simply be a form of self-confidence, his love simply good-nature. A realization of his condition in the sight of God is a fundamental necessity. Ignorance here makes success very doubtful

2. Every community is an organized unit with an individuality all its own. Within certain bounds it has logical, emotional, and volitional laws peculiar to itself. It has idiosyncrasies and whims, pet ideas and opinions, which must be respected and considered, if no offense is to be given. It has peculiar laws of propriety, social, moral and religious, which it would be hazardous to outrage. Some communities are sedate in their religious life, a few from principle, others by mere force of habit and inertia Other communities are demonstrative and given to religious excitements. One community needs argument, another a vivid, imaginative presentation of truth, another still can be moved only by an appeal to its sensibilities, while still another can be helped by the application of a strong will force from without. A clear apprehension of the characteristic traits of a community will be a great help to the preacher in the adaptation of his means and methods to their needs.

While the church will share the traits which characterize the community, it will have in addition peculiarities of its own, which need consideration There will be prejudices for or against certain methods of work, and certain forms of religious life, which must be utilized avoided, or removed. Peculiar ideas of Christian life and work will more or less prevail, and exert an influence

for good or evil. In one church there is a shrinking from public testimony, in another from prayer, in another these are made the whole of the religious life and teaching is ignored. Every church has its peculiar weaknesses from which danger is to be feared. It also has its peculiar strength to be used to the best advantage.

The relations which exist among the individual members should be well understood. Certain lines of cleavage, based on congeniality of character and tastes, not incompatible with Christian love, govern the crystallization of the social life of the church. While not only inevitable but proper, they need watching lest by undue emphasis they promote division and strife. Every church has its leaders each of whom has influence over a certain number of his fellow members. If any members are indifferent or backslidden it is important to know whose cooperation in their restoration will be most helpful. In the very nature of things there will be a certain amount of incompatibility between some of the members of the society; an accurate knowledge of the degree and the causes should be sought. Should there be positive ill-will, or a quarrel of old standing, a quiet, unobserved, utterly unbiased investigation needs to be made by the pastor, if for no other reason, for his own guidance in the management of the church.

The standing in the community of each Christian should be more or less definitely known. Occasionally there are those who stand high in the church, and sometimes deservedly so, who have lost their influence in the community. A knowledge of this will direct the use to be made of them. Inconsistent Christians often have so deleterious an influence upon the world that it is better to refuse to use them publicly until they make public confession and set their wrong-doing right as far as that may be possible. In a meeting held some years ago by the writer, two of the most active workers were afterward discovered by him to be persons of the most unsavory reputation and they were expelled. The harm they had done who can measure? Again, the true value of some of the less self-assertive members is often underestimated. They need to be brought out and their influence in the community utilized. Dr. Cuyler very wisely remarks, "The only people in our churches who really do much good are those who have established a confidence in their own sincerity, and who get credit for a disinterested benevolence. Ungodly persons will sometimes phrase their opinions of church members on this wise: 'I believe in Mr. A——. He pays his debts, and he came to sit up with me when I was sick. He's no Pharisee.' Now such a Mr. A——

is the only one who has sufficiently won the confidence of impenitent people to win them over to Christ. No others need make the attempt."

The pastor must know the amount and nature of the talents of each individual member. In the average church one-half of its ability is still undeveloped. A few leading spirits are allowed to overwork their talents until they get the church into a rut, while the less forward members of perhaps equal capacity lie fallow and useless. These undeveloped workers are to be studied and their real power estimated. One is not much of a speaker but is apt in quoting striking and pertinent texts. Another can always be depended upon for some fresh and impressive remarks, full of suggestiveness and power. Still another has less intellectual vigor but a more enthusiastic style which moves the people. Another is tender and melting, quick to stir sensibilities. I once had a worker who rarely spoke, but when he did he put so much of feeling and power into it that it invariably gave the meeting a new start. Some cannot be utilized to any special advantage as talkers, but can pray with unction and power. One can pray in the quiet prayer-meeting with good effect, but is not so valuable in the more stirring revival meeting; while another can do his best only under the inspiration of the latter service.

There may be a number in the church who have no gifts for public efforts, but are effective in personal, private work. Another class is mighty in secret prayer, in unwavering faith, and has power with God if not with man. By family and social ties, or by personal influence, every Christian has power over some outsiders. It is peculiarly important that the persons over whom it can be exerted and its extent be known to the pastor. Its use often turns the critical point in a sinner's case, while a mistake may do irreparable injury. It may be safely said that no Christian lacks the one talent, and the wise pastor seeks to know its nature and where and how to use it. A just faith in the ability of *his* people opens great resources to the tactful preacher. Over-estimation will do less harm than under-estimation, although both, of course, are to be avoided. By personal observation, by seemingly incidental inquiry among the members, and by actual experiment, the value of each member for religious work may be quietly but accurately ascertained.

The relations of the church to the outside world are also a proper subject of investigation. Churches differ in their public influence even as do individuals. By a seeming indifference to the outside world, by the inconsistencies of its members as manifested in their business and social life, or even in the church life itself, or by a

lack of religious vitality, churches sometimes lose the respect of the community. Again, by indiscreet management, or by unavoidable circumstances, an antagonism has arisen between the church and the unsaved part of the community. Some churches are robbed of their religious influence by their high social standing, others by their utter lack of it. Churches often lose their hold upon the world by their lack of enterprise and aggressiveness in the temporal aspects of church life. All these and other kindred facts the pastor should know, that he may use the advantages and neutralize the disadvantages they represent.

Every church appeals to a fairly defined constituency in the community that is peculiarly its own. Its spirit and methods of work, its social and mental culture, its undefinable individuality, attract certain elements in the community more strongly than they do others. It is important that the pastor know not only this constituency and its ruling ideas, but also what elements in the life of the church attract it, in order that he may on the one hand adapt his methods and direct the life of the church so as to strengthen these bonds and use them for drawing the unsaved part of this constituency into the kingdom and into the church, and on the other to so add to the power of the church as to increase its constituency and influence.

3. Essential as it is for a general to know his own resources, it is equally so to know those of the enemy. A spiritual general needs to know the opposing forces with which he has to contend. What are the prevalent forms of sin and vice in the community? To awaken the conscience of the people, the actual concrete sins of which it has been guilty must be exposed and set forth in their true light. Especially should the lives of those whose attendance is to be expected at the special services be thoroughly known to the preacher, not for purposes of personal or even indirect denunciation which would only antagonize and revolt, but as an assumption of the true state of the case which shall justify the truth presented and its application to that case.

The ideals of Christian life, the conceptions of Christian doctrine, the arguments brought to bear against the Christian religion and the church, the cause and extent of any antagonisms or resentment against the church and the truth, which obtain in the sinner's mind, should all be known to the preacher as far as may be possible. Once he is able to put himself in thought into the attitude of the sinner and get his point of view, he will find the great advantage to be not so much the mere answering of objections or the correction of misapprehensions, as the ability to put the truth in a form that will take

hold upon the mind of the sinner. The power of Mr. Jones, and of many evangelists and ministers whose past lives of sin seem to be strangely enough an advantage to their present blessed work, has been in no small measure due to their ability to read the sinner's thoughts, to give form to his ideas, and to put the truth into the language which "finds" him.

The social organization among the unsaved is another important study. A wise pastor became acquainted with the youngest member of a class of seven young men who were studying in a select school, and succeeded in leading him to Christ. Through him he gradually became acquainted with the other six and one by one led them to accept Christ as their Savior. One Sabbath morning coming down from the pulpit, he approached a circle of young men, when one of them exclaimed, "Here we are, our old class of seven, all united to Christ!" By deftly using the social bonds that united them he won them all when many another pastor would have been satisfied with the first alone.

Single out the leaders and study them. Learn the character and extent of their influence both with reference to the persons influenced and its controlling power. Ferret out their weak points and the susceptibilities of their natures to religious truth. An accurate knowledge

of these leaders and the proper adaptation of means and methods for reaching them will under God sweep the community.

A definite knowledge of the exact number and whereabouts of the unsaved ought also to be obtained. A canvass of the Sunday-school for the purpose of obtaining a full and accurate list of the unsaved persons in the school should early be made. The record should be kept by classes under the names of the teachers, as the cöoperation of the latter will be needed. At the same time the name, residence, and spiritual condition of the parents may be learned, as through the child the parents may often be won. In a country neighborhood the name and residence of every family in which there are unconverted persons, within a radius of three miles, should be obtained by personal visitation and inquiry, and each individual name kept recorded. In the village or city a thorough house to house canvass should be made, taking the name of at least every family, if not of every individual, and a permanent record made of their spiritual condition, and of their church and Sunday-school relations In general it would be better that the pastor himself make this canvass as he will learn many helpful things that another person cannot put on record for him. Yet in some few places the rivalry between the different

denominations, or a peculiar public sentiment, may make it more advisable to send some other discreet and competent person to perform the work, doing it in a more secular and business-like way. It may also be done by a committee of the members, but while this method has its advantages it has also all the disadvantages under which the pastor would labor, and the unity and likely the accuracy of the work would be impaired.

A regular canvass book ought to be prepared, which can be done at the cost of only a few dollars An oblong book, perhaps eight by ten inches, will be the most convenient. The following facts are certainly important: name in full, street and number of residence, number in family, church relations if any, number unconverted, and number of children not in Sunday-school; a space should also be left for remarks in which other facts may be noted. If this canvass is thoroughly and accurately made, the book becomes a record of the religious condition of the people such as can be gained in no other way. From this record an abstract of the families who are without church relations can easily be made, the list being systemized geographically for future convenience. If the pastor has made the canvass himself he can make out a further list of individuals in Christian homes who remain unconverted and who may seem accessible. With

these lists in hand the pastor knows exactly what he has to do, and can arrange his plans accordingly. The value of such a canvass is simply not to be overestimated. The pastor who has once given it a thorough trial will never again consent to work in a community on the haphazard, accidental plan.

CHAPTER II.

PREPARING MEANS AND METHODS.

During a revival the preacher is so taken up between services with pastoral duties among Christians and the unsaved, that little leisure remains for study and meditation. It is quite essential, therefore, to the best work in the pulpit, that an ample amount of homiletical material shall have been previously gathered. While the natural excitement of the work, and the inspiration of the Holy Spirit, will quicken the memory, and vivify the imagination, it is a mistake to rely on these alone. The Holy Spirit often gives a clearer insight into a truth and opens out relations between certain facts not before seen, but the truth and the facts had previously been stored away in the memory As a general rule he employs the mental resources already accumulated. If he is to have a wide range of materials from which to select the most timely and effective text, thought, or illustration, it is necessary that the mind be previously well furnished.

1. Other things being equal, the freshest and most striking text will produce the freshest and most striking

sermon. A fresh text presents the old truths from a new point of view, and offers fresh lines of thought and forms of expression. It arrests the attention and provokes the intellectual interest which precedes spiritual interest. A happy text often accomplishes more than the sermon which follows. But such texts are not revealed by an arbitrary inspiration of the Holy Spirit. They must be sought with care. In looking over a number of lists of the texts used by various preachers, it is astonishing to find how little they vary. It is safe to say that one-half the revival preaching in our churches rests on less than one hundred texts. The consequence is that year after year approximately the same series of texts and the same lines of thought fall upon the ears of the unsaved. Sermons have power by the general impression they leave rather than by any definite logical idea they impress upon the memory. The repetition of ideas may not be noticed by the hearer, but unconsciously a callousness of mind and heart is produced by the repetition of the impression, and susceptibility is destroyed without absolute loss of the intellectual interest. It is always important that the preacher be fresh, but in the revival service it is an absolute necessity that he leave the beaten track, finding things new as well as old in the treasury of the Word. But in order to do this there must be previous provision.

In his study of the Scriptures during the year every text that strikes the preacher as adapted for revival work should be noted and a record made of the line of thought it suggested. In like manner the more extended readings for exposition and the chief points they present should be preserved for use in day services and other fitting occasions. To make them more accessible, these texts and readings should be classified. The condition of the meeting requiring seemingly a given theme, the record under that subject will yield not only a fresh and pertinent text, but also many collateral scriptures for proof and illustration. The recorded sermon outline can in a few moments be adapted to the needs of the hour, and in a little while a discourse is prepared that without previous gathering of materials would have required a whole day of study. In this way the proper amount of time can be devoted to the pastoral work,—the private preaching that is often so effective,—and to that personal religious preparation and accumulation of religious and divine power which is so essential, without the haunting fear that the pulpit work is suffering.

2. Its lack of illustrations robs many an otherwise powerful discourse of its edge. A telling anecdote clinches the nail which the hammer of logic has driven. The abstract becomes flesh, as it were, in the anecdote,

is translated into concrete terms which the imagination can grasp. As the first aim of revival preaching is to awaken a keen realization of spiritual truth as actual and tangible, it ought by all means to abound in anecdotes and illustrations. But there is no leisure for seeking illustrations during a revival. Most preachers depend upon their memories to call up comparisons and anecdotes which they have casually read in various periodicals. The memories of some men will not suffer a striking illustration to escape however hastily it may have been read. But these anecdotal geniuses are rare. The number of anecdotes the memory of the average preacher will retain and yield at the fitting season is very small, and most men must be content to reinforce their memories with carefully kept records and systemized scrap-books.

Not every illustration or anecdote that is valuable for a regular discourse is fitted for the revival sermon. To adorn, to explain, or to prove, the ordinary uses of illustration, they still have a place, but they are subordinated to the purpose of reaching the will by impressing the feelings and waking the emotions of the hearer. Its appeal to the heart is the final test of the value of an illustration for revival purposes.

Tried by this test there is a change from the standards obtaining for regular discourses in the relative impor-

tance of illustrations. Mere dignity and beauty taking the lowermost seats and being but little considered, whole classes of illustrations, scientific and historical, are ruled out as worthy of only the rarest use. The relative value of illustrations for proof also suffers a change, as those containing an emotional element are to be preferred. In explanatory illustrations the appeal to the sympathies is even more emphasized and demanded. Added to these comes in a class of illustrations which usually have little place in dignified discourse, those which have no other object than the touching of the heart. Logic here is not that of the head, but that of the heart, it is not the harmony of ideas but of feelings When one heart-string is set in motion its related accordant strings are thrilled as well, and are prepared to respond more quickly and powerfully when their help is needed. Not so much the illustration of a thought as the preparation of the heart to receive a thought is here the legitimate purpose.

While the anecdote is rarely accorded a place in the more dignified forms of discourse, it is peculiarly adapted to the use of the revival worker. It gives variety and movement, and thus adds interest and chains the attention. It appeals to the mind and heart of every class, young and old, cultured and illiterate. Adults are after

all but grown-up children and have not out-grown their love for stories, as the numerous collections of *ana* in literary, scientific, artistic, and other fields of knowledge abundantly testify. Even Disraeli confesses, "I have often found anecdotes of an author more interesting than his works." The anecdote brings an idea within the range of human sympathy as no other form of illustration can. As violin answers to violin, so the heart responds to the history of the beating of other hearts. For revival purposes therefore the anecdote must remain the leading, and the most powerful and effective form of illustration.

In the selection of materials the following essential elements of an effective revival anecdote should be kept in view.

1. It must be brief. Every detail which is unimportant, or which the hearer can infer from the details already stated, ought to be omitted. During the progress of a long tale the attention of the hearer is wearied by the suspense of the mind uncertain of the connection to be established between the thought and its illustration; or what is worse, the idea to be emphasized is entirely forgotten. The progress of thought is broken, and the unity of the discourse destroyed. Moreover, it will occupy too large a part of the short revival discourse.

2. The anecdote must have point. No mere stringing together of details will be effective. It must have unity, must make progress as it develops, and must culminate in some fact, sentence, or phrase of such interest as to justify its narration, and of such meaning as to mark a definite step in the development of the thought, or to produce an impression upon the sensibilities of the hearer. If the point is concentrated in a single phrase, it will be all the more incisive and valuable.

3. Life and dramatic force are desirable elements in a revival anecdote. They afford a larger opportunity for the exercise of skill in the narration, and make the anecdote more interesting to the hearer, and more impressive. This is the case however only when the immediate effect upon the will is desired. When the purpose is instruction, the more striking and interesting the illustration the more likely is the hearer to remember the illustration and forget the truth illustrated.

4. A large proportion of revival anecdotes ought to make a direct appeal to the sensibilities of the hearer. An appeal to the fundamental affections,—to the mutual love of parents and children, of brothers and sisters, of husbands and wives,—rarely fails to meet a response. But the broader sympathies,—for children, for the heroic and brave, for the distressed in body or mind,—are

hardly less responsive, and deserve the attention of the revival speaker. Anecdotes which stir the emotional nature, the sense of the beautiful, even, or of the sublime, which wake joy or sadness, or generate enthusiasm, or put in motion any of the other aggressive emotions which can be utilized for moving the will to make a right choice, are extremely valuable, and should be sought with great diligence. Every part of the sensibilities of the hearer may thus be played upon and used to affect the will, and induce its action in the desired direction.

5. An anecdote to be useful must be fresh. An old anecdote awakens no interest in the hearer because the element of surprise has been eliminated. An unexpected application of a well known incident, however, is peculiarly effective. The use of the stock anecdotes which are in every speaker's mouth can add little to the effectiveness of a sermon. Their powder was burnt long ago, and their value is a thing of the past. A constant supply of fresh incidents must therefore be secured from the various sources the preacher may be able to command.

The preacher's general reading ought to furnish a goodly amount of illustrative material. The religious press teems with valuable illustrations with the appropriate applications. Even the secular press with its varied panorama of human life will offer a fruitful field

to the thoughtful reader. Books of travel and history, of biography and of historical and literary reminiscences will occasionally furnish an illustration of great value.

Illustrations used by other preachers, whether gathered from their printed sermons or addresses, or from their lips, are lawful prizes, of course, and should be carefully preserved. And yet there must be some judgment exercised; a personal experience or observation may have been impressive and striking not because of inherent and objective value but because of the mingling of the personality of the speaker with it, and a repetition by any one else would prove a failure.

But the best sources are personal experience and observation. Few men work this quarry as much as it deserves. Comparatively interesting incidents have a strange charm when related as personal knowledge. Coming to the people at first hand, there is a vitality about an anecdote which the speaker culls from his own experience which all other illustrations lack. It is this element which adds so much effectiveness to Moody's anecdotes. Few lives are so monotonous and barren as not to furnish a large number of interesting incidents and experiences. Nowhere will the keen homiletical eye discover more illustrative treasures than in the revival service itself. Incidents, conversations, impressions, and

other experiences and observations may be used immediately, or in future meetings with excellent results. It is fatal for most men to trust to their memories. The event is so striking, and the impression made upon the mind so vivid that one is sure that whatever else is forgotten this certainly will be retained. But a week or two pass and it fades; it is an accident if it is ever called up again. Each day a short suggestive record should be made of such matter as promises to be useful in the future. The records of pastoral visitation during the year will add to this valuable store. Nor should any one be dissuaded from the use of these personal experiences and observations by the fear of being charged with egotism. Too great a fear of being considered egotistical only proves the charge well-founded. Nor should any self-conscious modesty lead the preacher to make the narration of his experiences impersonal, or to hide his participation in them, for by so doing he surrenders vantage ground which he cannot afford to lose. One ought to learn to speak of his own experiences with as little self-consciousness as of those of other persons, and when that is done there will be no imputation of egotism.

While of course a private collection gathered from many sources, private and public, is most valuable, cyclopedias of illustrations are not wholly to be despised.

They yield many illustrations which lie outside of the range of the reading and experience of the average preacher. Moody's anecdotes have been gathered up by various editors and are easily accessible, albeit somewhat threadbare and too generally known "Cabinet of Illustrations," a little magazine once published by Howard Gannett, of Boston, is a rich gathering of illustrative materials bound volumes of which may be obtained by addressing the former publisher. "The Gospel Worker's Treasury," a collection of anecdotes, texts, themes and readings peculiarly adapted for revival work made by the writer, has been widely used. When a lack of means forbids many periodicals and books, or life gives small opportunity for varied experience or observation, they become absolutely indispensable. Indeed there are few preachers that can afford to ignore them altogether.

There is no better source of illustration than the Bible itself. Its historical portions are a never-failing spring, if properly used. Many preachers fail to make scriptural illustrations interesting because they reduce them to a mere reference, or a dry narration of facts. Nothing can be more interesting than a scriptural incident when the human heart beats in it again, when the kinship in feeling and thought of the ancients with ourselves is made to appear. I never shall forget the description I heard at

a camp-meeting in Virginia of the return of Benjamin from Egypt and his meeting with Jacob, by a good and able minister whose fame as an eloquent preacher fills the Shenandoah Valley. For dramatic interest and moving pathos it far excelled any anecdote I ever heard from Moody's or any other man's lips.

A careful record should be kept by the preacher of all such biblical incidents as seem to be fitted to illustrate revival themes in a living and dramatic way.

Not only should illustrations be sought for the sermon, but for the song as well. An effective anecdote pertinent to the leading sentiment of a hymn doubles its value as a part of the revival service. It calls attention to the thought and prevents the people from singing it in a purely mechanical and thoughtless way. These anecdotes need to be provided previously even more carefully than those intended for the sermon, and should be recorded with the hymns they are fitted to illustrate. It is a good plan to write the titles of these illustrative anecdotes over their respective hymns in the hymn-book used by the preacher, in order that they may always be at hand when needed.

The record of illustrations gathered from all sources should be thoroughly systemized, so that as the materials accumulate they will always be classified, and so more

accessible to the preacher. Otherwise the records will be in chaotic confusion, and when he wishes illustrations for a given theme he must search through the whole collection. If the record be kept in a book a certain number of pages may be allotted to each general subject, and the illustrations entered under their respective subjects. As a large proportion of the gathered matter will be in the shape of clippings, a better way will perhaps be to use a letter file made of strong manilla paper with a compartment for each letter of the alphabet which may be obtained of almost any stationer. To each of these compartments a subject may be assigned, and the scraps distributed as they are gathered. Illustrations found in books or gathered from oral or personal sources can be copied on slips of paper adapted to the size of the file. "Breed's Portfolio Scrap-Book," published by Merrill, Hubbard & Co., Indianapolis, Ind., is very convenient, as is also the more elaborate "Supplemental Encyclopedia," of Crafts, issued by Funk & Wagnalls. Whatever the plan, it is important that the preacher's materials be classified and accessible at a moment's notice.

3. Careful provision must be made for the songs to be used during the meeting that is to be held. It will not do to trust to the spontaneous development of the song service, nor to the fact that a book is already provided.

The resources of that book must be under immediate command, that selections appropriate to the feeling of the meeting may be quickly made. A variety of songs of invitation will be needed. Songs of consecration for the opening of the services are important. Songs that have the ring of victory in them, and begetting faith and enthusiasm must be provided. If the proper musical help is at hand, solos, duets, or quartettes may be selected. Hymns of eternity, judgment, or the destiny of the impenitent dead are particularly effective rendered in this way. The numbers of these various hymns should be committed to memory in order that the preacher may announce the appropriate hymn at once without turning to the book. It may be that the book that has been in use is worn out, and it would be wiser to procure something fresher and more striking, or some small book may be procured to supplement the one in use. In the selection of such a book three things should be kept in mind: the book must cover the range of subjects required and furnish useful popular songs in each line of thought; it should at least contain the words of the standard revival songs without which the song element of any revival meeting would be crippled; and it should furnish a goodly number of new songs of a thoroughly popular character, with a striking sentiment

easily understood, and with music so easy that the science of music may be forgotten after they have been sung a few times, and so taking that the people will be inclined to sing them spontaneously.

It is exceedingly important that these musical matters be not neglected as they are too often done. That the preacher has no musical knowledge or skill does not excuse him. He must seek the counsel of competent persons in or out of the community with reference to the selection of the book, and when the book is selected he certainly can study its hymns and learn their value and availability. In this the assistance of the person to whom he must look for the direction of the music during the meeting ought to be sought. He must thus become master of the spiritual side of the song service even if he may not be competent to direct the music in person.

4. The success of a revival often depends more on the management than it does on the preaching. Every single service presents in one form or another a new exigency and demands some new adaptation of methods. It is important, therefore, that the preacher have large resources in ways of working. While some men are gifted with a peculiar adaptability and almost without set purpose or consciousness produce the method the requirements of the moment demand, most men must

make a study of the art of revival management, and store their minds with a large variety of methods. The proper conditions for the application of a method and the ends to be reached by it must be fully understood, or it cannot be used intelligently. How to adapt it to varying conditions will be another important point for study. An analysis of each method should be made in order to get at the general principle underlying it. It will likely be founded upon some fact in human nature, and it is well to know just what that fact is. With a clear comprehension of the general principles underlying revival methods, the preacher will have little difficulty in adapting them to the varying needs of his meeting. But he will none the less have occasion to study the development and application of those principles. No detail in the management of revivals should be too small to attract his attention, or wake his intelligent interest. A general principle is valueless until it is embodied in details, and the omission of some detail may take away the conductor by which the power of that general principle was to be applied to the need of the moment.

This study of methods has a double effect. It yields definite plans according to which one can work and which both directly and by the conscious application of general principles which underlie them suggest other and fresher

plans; it also develops the executive talents of the preacher and helps him aided by the insight into the situation it brings to form radically new methods by which to meet the demands of a new situation.

The methods used by successful revivalists, whether evangelists or pastors should be observed and studied with care. There are few ministers who have been successful who cannot furnish some new way of working. The records of the work of great evangelists like Finney, Nettleton, Earle, Hammond, Moody, or Jones will furnish valuable suggestions. Care should be taken to study the underlying principles of the methods of evangelists rather than to copy the details of the methods themselves. Many of their ways of working are not at all adapted to the use of the regular pastor. Their attitude towards and relation to the people are quite different from those of the pastor, and they can apply methods and risk results which would be fraught with danger to him. Indeed it is not safe to copy any man's methods, as they might prove Sauline armor which would only encumber. Every book on the subject, whether historical or practical, on which the preacher can lay his hand should be read. The literature on this subject is growing rapidly, and is becoming more useful and practical.

Finney's Autobiography, Earle's "Bringing in Sheaves," Hammond's "Reaper and the Harvest," Parker's "Fire and Hammer," Graves' "Life and Sermons," and the Memoirs of Peter Cartwright, are all most inspiring and helpful. Among books of a more practical nature, Finney's "Revival Lectures," Kirk's "Lectures on Revivals," Fish's "Hand-book of Revivals," Newell's "Revivals, How and When," and Hervey's "Manual of Revivals," are most useful. Most treatises on pastoral theology contain excellent hints. By personal observations of others, and by reading the best books on the subject a great deal of useful information may be gathered that will be very helpful in the progress of the meeting.

It should be remarked here that all this accumulation of texts, Scripture readings, illustrations, and methods, has little value if it is only a mechanical aggregation. A large blank book crowded with the record of these gathered treasures may prove only an unhappy embarrassment of riches, a snare and an encumbrance. Digestion and assimilation must follow aggregation. This gathered material must be so thoroughly appropriated that its use becomes spontaneous, and the individuality of the speaker impressed upon its form and manner of use. Week after week the preacher must go over his

gathered treasures until he has absorbed them, and they become a part of his mental furniture. While this is eminently true of Scripture texts and readings and of illustrations, it is even more true of the methods of work; unless they are permeated with the preacher's individuality, adapted to his idiosyncrasies and limitations, they will be but dead forms and worse than useless.

CHAPTER III.

SPIRITUAL PREPARATION.

Many preachers imagine themselves to be always ready for a revival. In their secret and public devotions they have joyful access to God; their trust in him is firm and their peace of mind unruffled; and in view of these facts they presume themselves to be in a proper state of grace for revival work. No greater mistake can be made. It is a special work requiring special grace, and special spiritual preparation must be made. The spiritual strength of the pastor is not sufficient when he assumes the function of the evangelist. God does not waste his grace but grants it to the faithful worker according to the work he assigns him. The sermon which the preacher is moved to deliver for the instruction and edification of God's people will have a gentle grace, while the revival discourse intended to break the hearts and move the wills of sinners must have rending grace. To wake the dead is a greater task than to nourish the living. In this aggressive campaign there is necessary a concentration of spiritual resources, an energizing of the

soul, an intensification and sublimation of the powers for which there would be little use in the regular work of the church, and which, indeed, the body could not long sustain. There must be a clear-eyed insight into divine truth, an openness of soul to divine influences, an utter submissiveness to divine direction, found only on the Mount of Transfiguration. This spiritual preparation is rarely a spontaneous gift of God, but must be sought, and this element of desire and choice only adds to its moral value.

1. The first step in the spiritual preparation of the preacher will be to reach a fixed determination to have a revival. Whatever the power of the will may be over others, there can be no doubt of the tremendous influence of a set resolve upon the individual himself. If the young minister in entering upon a new field of labor to which he has been called by the conference, or by the voice of the congregation itself, will decide that he will and *must* have a revival, cost what it may of labor and sacrifice, he has already taken a long step towards the realization of that divine ambition. It will influence his whole attitude towards the people among whom he comes. Round that decision all his experiences, his rapidly accumulating knowledge, his judgment of the many new acquaintances he is making, and the relations he will

sustain to them will crystallize and take form. It will decide what he shall see and what he shall overlook; it will give purpose to his every movement and sound the key-note of the opening pastorate in the ears of his people and prepare them for the coming victory; it will associate the idea of revival with every phase of the church life and so shape his every plan and measure, and characterize all his preaching. While such a resolve may carry more hopefulness and enthusiasm with it in the first year of a pastor's ministry, when the difficulties of the situation have not grown all too familiar and the faith depressed, it is even more important that it be made each succeeding year. There is in such a determination, particularly if the underlying motives are what they should be, a moral value that God cannot but honor. But it must be something more than a desire; the whole soul must be concentrated in it. It must be the edict of the kingly will which cannot be changed or repealed. It must be so fixed that obstacles will only be an inspiration, and hindrances a help. Toil and labor, sacrifice and pain, will be but its meat and drink, adding power and insuring victory.

Dr. Newell relates the case of two class-mates who were called to be pastors. The one, who was a genius, proposed to preach great sermons, but lacked faith and

point, and concentration of purpose and power. His ministry was completely barren. The very first day that the other young pastor looked down upon his congregation he said to himself: "These are my dear people. I am responsible for their souls; and, God helping me, they *shall be* won to Christ." And so he gave himself to the work. He prepared his own soul. He aroused the sympathy and co-operation of the church. He made the Sabbath-school, the meetings of the week, and the personal interviews exceedingly interesting and impressive. "He loved the souls of his people. He adopted the most appropriate revival methods. His whole soul was fixed on one resolve. True, mighty obstacles arose. True, there were groans and tears and a wasting away of human flesh. There were fiery zeal and pointed words. There was a purpose that would not yield; and so, in his utter helplessness, he came into wrestling contact with the Almighty Helper, and the blessing came."

2. The preacher must win a realization of scripture truth as actual and concrete. An element of abstraction mingles itself unconsciously with all our conceptions of divine truth and robs it of its moving power. We calmly reason and placidly preach about doctrines which would set us on fire if we had any realizing sense of their

meaning. They need to be taken out of their abstract and purely objective form and seen in their concrete and subjective aspects. The general truth must find content to the heart by a particular application. When not simply man in general, but his own wife or child, brother or sister, father or mother, friend or neighbor or even acquaintance is in danger of being lost forever, the pained heart, the falling tear, the spontaneous prayer, all prove that at last the soul has stood face to face with the terrible reality, from which the veil of abstraction has been drawn. Abstractions or general doctrines stir no one. But when the preacher realizes the meaning and personal value of the doctrines of salvation, his words will impress these truths upon the minds and hearts of his hearers as concrete facts, and will move them as abstractions never do. A profound realization of the truths and facts of evangelical religion, therefore, is an important step in the preacher's preparation for a revival.

Upon his soul must lie a deep sense of the sinfulness of sin. Its threat against the very throne of God, and the peace and order of the universe, its utter unreason and folly, its degrading and destructive power over the soul in this life and in the life to come, all must be clearly apprehended if the preacher is to enter into full sympathy with God's view and treatment of it, and is to

preach with a clear conscience the terrors of the law. Unless the hideousness of sin and the loveliness of righteousness are appreciated, and the impassableness to man of the gulf between them comprehended, the real meaning of salvation cannot be grasped. Man's sin must be studied in the light of God's *holiness* and *justice* on the one hand, and of his *pleading love* on the other, if its true heinousness is to be comprehended. Sin must be understood, not as a mere weakness, not as a sad mistake, not as a means of culture, but as a rebellion against God, whose guilt is infinite, whose penalties are justly everlasting. Nor is this simply to be predicated of sin in general, but of the sin of the souls who are unconverted in the community, of the very persons for whose conversion the preacher is planning. Any weakening here, any palliation of the sinner's guilt, any toning down of the scriptural conceptions of sin, will be disastrous.

The preacher ought also to be thoroughly impressed with the dreadful consequences of sin, in this life and in the life to come. There should be no flinching here. If the heart enters protest, it only proves that it is still blind to the real nature of sin. A study of the merely physical results of sin in the world about the preacher will be impressive, how much more the mental and

moral! By analogy, these results will give a glimpse of the woe of the finally impenitent. As a help to the imagination the descriptions of hell given in Milton's "Paradise Lost," and Dante's "Inferno," may be read. They are, however, too material and crass to be followed; vastly more spiritual and therefore more helpful is Rowel's "Letters from Hell," which in spite of its sensational title is a powerful and valuable work. The prayerful, tearful study of the Scriptures on this topic will be the most useful and impressive. The very fact that descriptive passages are so few has a significance that the preacher should by no means overlook. The subject must be studied from the spiritual side made so prominent in the large number of references which the Scriptures make to the fate of the impenitent dead. There should be an absorption, not of the details of the biblical description of hell, but of the spirit of sorrow and despair which it breathes over the doom of the unsaved. This realization of eternal punishment will be a power over the preacher himself, rather than a source of materials for the sermon, although even here it will be useful.

Having gained a realization of man's need of salvation from sin and its consequences here and hereafter, the preacher is ready to study the provision God has made for

this salvation. If his heart has been sorely oppressed and burdened by his insight into the true condition of man, filled with an almost ungovernable longing to save men from their present and eternal ruin, he will be prepared to appreciate more fully than he otherwise could the fullness and freeness of the means and power God has provided for the accomplishment of the desire of his heart. An abiding, restful sense of the power of God to convict men of their sin, to break down all evil opposition to his work from whatever source it may come, is particularly essential. With this realization of the power of God, the preacher will find springing up in his heart a hopefulness, a courage, a fixed faith, that will prove a very panoply of strength. Without it he will be at the mercy of all the little difficulties and petty hindrances which occur in the course of every revival, and lack that confident aggressiveness which is always the promise of victory. The history of God's dealings with his people as recorded both in the Old and New Testament, particularly in the book of Acts, gives inspiring instances of the manifestations of divine power. Hardly less helpful will be the reading of the accounts of great revivals, and of the work of great evangelists, in which the arm of the Lord appears plainly unbared. Pondering over our own experiences in past revivals will often refresh the soul,

and give delightful views of the saving omnipotence of God.

But as the almightiness of God thus comes into the preacher's mind as a living fact, there will be born in him not only a faith in that power but also a faith in the means ordained of God for the application of that power. Prayer fulfilling the divine conditions will become an actual force to his conception, omnipotent as the God who is pledged to answer it. Its subjective reactions will be lost sight of in the objective results it is able to achieve. Not merely as a means of working up the earnestness of the people, but as an unfailing method of moving the divine arm for the conviction of sinners and their subsequent conversion, for the defeat of antagonistical influences that may make themselves felt, for the enduement of divine power upon Christian workers, as a way of accomplishing directly any spiritual end, prayer will appear to the soul as the final resource.

If the Holy Spirit is omnipotent, then his sword, the Word of God, must have unconquerable might. Faith in the power of the Holy Scriptures opens to the preacher resources of inestimable value. To look upon the Bible as a mere magazine of texts and impressive readings, which are superior to the expression of the same thoughts by other writers chiefly because of their associa-

tions, and because they are the original source of religious ideas, is to miss the real hidings of their power. The Holy Spirit has fashioned his sword in his infinite wisdom in the very form in which the truth can do the most effective work upon the hearts of men. Remembering the power of God the preacher will not only have a general faith in the efficiency of the Bible to accomplish results, but in particular texts and passages. He will use them with an unshaken confidence that they will produce results. When truth is needed, he will feel like going to the Scriptures as a matter of course, and will use what they furnish as the all-sufficient means. A well-grounded faith in the Word of God gives the Holy Spirit an opportunity to use his sword to the best advantage.

But this faith in the Bible as a channel of the power of God is not at all incompatible with a strong faith in the power of the preaching of the Word. A certain hopelessness as to the real value of preaching is often a grievous temptation to the preacher. He preaches week after week without visible results until almost unconsciously he draws the conclusion that it cannot produce results. This snare is all the more insidious and dangerous that it often affects the mind without rising definitely into consciousness. Modest, timid, self-depreciative men are peculiarly liable to suffer from this

scepticism as to the value of preaching. But "it pleased God by the foolishness of preaching to save them that believe." Paul says in his letter to Titus that God has "manifested his word through preaching." Indeed it is a remarkable fact that while the perennial fountain of Christianity is the Bible, a book, that it insists upon preaching and teaching, the oral methods of communication, as the proper means of spreading the knowledge of the Gospel, rather than upon the written Word. Divine truth seems to find men more thoroughly when backed by human convictions, when translated into their own range of experience not only by speech, but also by the expression of the countenance, by the flashing or tearful eye, by the emotion that finds innumerable ways of expressing itself in the gestures and manner of the speaker. But in realizing the power of preaching one must look at the divine not the human side. Not one's own abilities as a speaker or orator, whether they be great or small in our own eyes, but the divine power using the preaching as a method of manifesting itself, must be the basis of the faith in its efficiency. Modesty and conceit are alike out of place here, for self ought to be entirely forgotten. When the preacher realizes the divine mightiness of preaching however weak the

preacher, he has won an impregnable position commanding the enemy.

But a supreme faith in the power of God will not only make prayer and preaching seem mighty agencies, but will create a confidence in revivals as God's favorite method of manifesting his power. No one can study the history of the ancient Jewish church, and of the beginnings of the Christian church, as found in the Scriptures, or the development of that church since the days of the apostles as recorded in that later scripture, the history of the Christian church, without feeling that revivals have been the visible walkings of God through human history. The pastor who is preparing for a revival is strong in the fact that he is pursuing God's own method for the salvation of the world. Dr. Albert Barnes expresses himself earnestly on this point: "What is needed now is the ministry of men who have an intelligent faith in revivals; who have no fear of the effects which truth, under the direction of the Holy Spirit, shall have upon the mind; who shall so far understand the philosophy of revivals as to be able to vindicate them when assailed, and to show to men of intelligence that they are in accordance with the laws of our nature; and whose preaching shall be such as shall be fitted, under the direction of the Holy Spirit, to secure such results

on the minds of men. To revivals of religion our country owes more than to all other causes put together; and if our institutions are preserved in safety, it must be by such extraordinary manifestations of the presence and the power of God."

A like faith should create confidence in revival methods without which they are useless machinery. Whatever methods seem to the conscience and judgment as fitted to produce the desired results and approved of God, as may seem assured by the success he has been pleased to bestow upon their use, should be undoubtingly accepted and relied upon with implicit confidence. But as the basis of faith is not the power of the methods themselves, but the power of God, there will be no false reliance upon any one method, but an openness to all methods and means that God seems willing to bless.

The preacher's faith should also grasp as a living reality the loving side of the character of God. God's patience and long suffering, his deep anxiety and passion for the salvation of man, his willingness not only to forgive but even to provide the way by means of which forgiveness might become possible, his acceptance of the repentant sinner not as a subject but as a child, to be enriched with all the treasures of his love and mercy, his tenderness and sympathy, his comfort and help, and the

bliss and glory of eternal life should be impressed upon his mind and heart as facts fresh every day, each hour a rapturous surprise. The life of Christ and especially his sufferings and death, the eighth chapter of Romans, and the first epistle of John should be studied over and over again until the heart has fully absorbed their meaning. The love of God should be studied in the light of the sinfulness of man, of his dire need, of the insufficiency of all else to help him, and of the amazing sacrifice God has made to save him. It should become a fixed idea in the preacher's mind, an abiding consciousness in his heart. It should permeate his whole soul, and be the main-spring of all his efforts. It must be the sovereign idea of his mind to whose glory all other ideas are tributary.

Grasping the fullness of the ideas of the power and the love of God, the preacher will have little trouble in exercising faith in the conviction and conversion of any and all men however vile, or rebellious against the truth. He will be able to see the possible, nay probable Christian in the most degraded and unlikely sinner. He will find an inspiration in selecting the most difficult case for his most earnest and hopeful prayers and work. He will expect sinners to be convicted mightily, to see them con-

verted thoroughly and gloriously. That their inner and outer life will be transformed and that they will become active and effective workers for Christ, he will look for as a matter of course. Faith in the power and love of God must find this application if it is to have any meaning.

Realizing that the power and love of God are able to change the heart and life of every sinner in the community in which the preacher is called to labor, and understanding his position as the representative of God, standing "in Christ's stead," a deep sense of responsibility such as rests on no one else for the unsaved souls of the community ought to, and will, fall upon him. Upon him more than upon any one else depends whether the conditions governing the application of that power and love to the needs of immortal souls about him shall be realized. If he is indifferent or but half-hearted, if he is neglectful or indolent, the church will be like him, and souls will enter eternity unprepared to meet their God.

Fleming in his "Fulfillment of Scripture" mentions the case of a pastor by the name of John Welch who often rose for prayer in the coldest winter nights, and who being found by his wife weeping on the ground and wrestling with the Lord on account of his people replied

to her anxious inquiries, "I have the souls of three thousand to answer for, while I know not how it is with many of them."

The highest motives that the human heart can entertain will not only impel him to accept this responsibility as a duty, but also to lift it out of the realm of duty into that of love and desire. As he broods over the value of immortal souls to themselves and to God, realizes their lost condition and the complete provision for their salvation, a passion for their salvation will be roused that will not be gainsaid but sweeps the whole nature on to the work.

But this sense of responsibility must be individualized if it is to do its full work upon the mind and heart of the preacher. His lists of unconverted Sunday-school scholars, of unconverted families and persons, of backsliders to be reclaimed will aid him in realizing in a particular and personal way for whose salvation he is responsible. He should make these lists his rosaries, praying over them day by day, taking one name after the other, until he has prayed by name for every unsaved person in the community. Leaving out of consideration the results of his prayer upon the heart of God and upon the persons for whom he prays, the reactionary effects upon himself will be most blessed and happy. Duty

will be lost in love and his passion for souls in general will find means of expression, points of attachment through which to seek the attainment of its desire.

But this sense of responsibility and passion for the salvation of individual souls will be quickened still more by personal intercourse, social and spiritual, with the persons who need salvation. Desire for their spiritual good will promote kindly feeling and friendship, and these in turn will strengthen the longing for their conversion. This personal attachment to the unsaved therefore should be earnestly cultivated in one's self, cultivated all the more if there is anything repellent in the person's character and conduct. There is no place here for the manifestation of personal feeling. The true passion for souls will override uncongeniality of tastes or incompatibility of dispositions. Love must attach itself to what the person may become, rather than to what he now is. It must, like the love of God, find in itself rather than in the object the grounds of its being. The more repulsive the character of the person, the greater, likely, is his need of the transforming power of the Spirit of God. With personal motives thus reinforcing those which are divine in the heart of the pastor, there will be a holy fire in his bones which will give him peace only as he is engaged in labors looking to the salvation of the lost.

3. His faith having thus reached the substance of things and found the fundamental truths of the Gospel to be living facts, the preacher has now to fulfill the conditions which precede the exercise and co-operation of the divine power and love in himself first of all. And this he will find no easy matter. Dr. Lyman Beecher once said, "I never had a revival without a tussle with myself, the church, and the devil." The spiritual struggle through which he often has to pass will be bitter enough. The way of confession of sin, of humiliation, of complete surrender to God, and of the losing of self in God, the way of thorns in which he insists that the Christian workers of his congregation must walk before they can hope to lead sinners to Christ, he must have trod himself in its complete distress and pain. There must be a recognition of his sin, of his neglect and indifference toward God and his work, of his selfishness and self-will, of his pride and vanity, of his actual unworthiness to do the work that lies before him, and a consequent confession to God and deep humiliation before him, before he has found the attitude towards God that will make his co-operation possible. There must be further a complete surrender of the will to the will of God. A thorough, albeit painful, self-examination is important, for the self-will has a dangerous way of dis-

guising itself and putting on garments of light. One's plans and ambitions for the future, one's relations to friends and acquaintances and possibly fellow-ministers, one's pleasures and pursuits, nay even the attitude of one's will, and the motives for doing what is recognized as God's will must be diligently examined and wherever there is any hesitancy in accepting the will of God or any rebellion against it, there must be an unconditional surrender. The providential ordering of our lives, in our appointment to a charge or change of pastorates, in afflictions sore and grievous, in trials and difficulties painful and distressing, in whatever form they may have appeared contrary to the natural desires of the heart, must be accepted freely and with complete resignation. Resentments against our fellows, even if they are well founded and in one sense of the word just, must be put away from the heart by a direct act of the will. Pride and self-esteem and the approbativeness that desires the good will of the people must be thoroughly subjugated to the will of the Lord. Motives based upon a desire to build up one's own individual society, or even worse, one's reputation as a revival worker, must be cut out of the heart root and branch. In general whatever in us antagonizes the will of the Lord must be broken down and cast out. This is the indispensable condition

of the enjoyment of the divine blessing and power in our work. In proportion to the incompleteness of this self-surrender will the power of the preacher be limited and insufficient, and the revival service hindered and made ineffective.

But we have been considering only the negative side of this self-surrender, in the putting away of the antagonism which may be found to exist between us and God. The positive side is the devotion to the service of the Lord of all our talents, influence, powers, whether physical, mental, social, moral, or spiritual. This consecration of one's self to divine uses, this setting apart all one's force to the work of winning souls to Christ, this transferring to the ownership of God our whole self to be used by him as he may think wise and good, is the most important phase of self-surrender, and cannot be emphasized too strongly. Only as the soul is completely in the hands of God and pliable to his every touch, can he use it to his greatest glory and to the greatest good. But when it is thus wholly his, there is seemingly no limit to the power he manifests through it.

But this self-surrender is not a light task. The struggle is often a protracted one, lasting days and weeks, and even months. It represents the bitterest distress of soul to the preacher, a wading through deep waters that often

threaten to engulf him. It is the way of the cross, over which the servant must follow his Lord. Cloud on cloud the darkness may gather, and when it momentarily breaks, it is only to deepen more terribly than ever. One difficulty overcome, he finds himself face to face with a greater. But the complete victory comes at last, and when it does come, the power it brings is generally in proportion to the struggle through which the soul was obliged to pass. It brought out every spiritual force of the soul, stirring it to its utmost depths, and developing its latent powers as no other experience could have done. So certain is this proportion of power and spiritual results to the severity of the struggle that a preacher is almost to be congratulated if this preparatory battle in his own soul waxes hot and continues long. But an unfortunate man is he if he loses in the strife. Not only does he lose the victory in his meetings, but he has lost his peace of mind, his religious vitality.

In regard to this matter the Rev. Wm. W. Newell, D. D., writes of his own experience: "I had seen so many revivals averted by the condition of pastors that I devoted the entire week of prayer to a preparation of my own heart and life. I believed that I was a Christian, but I wanted to see myself as God

saw me. I wanted to be thoroughly humbled and completely emptied of self. I wanted to press upon the church and the world the overwhelming motives of God's eternal word with all the magnetism of a fervid, confident, loving, divine spirit. In pleading with Jehovah for others I would obey his command, 'Be ye clean, that bear the vessels of the Lord.' (Isaiah 52:11). On Monday I considered the infinitely holy character of God. By this stupendous theme my soul was greatly awed. On Tuesday I considered my own particular sins, in the presence of that Jehovah with whom even the solemn meeting may be iniquity. (Isaiah 1:13). I asked myself 'What of your pride, ambition, self-seeking? What have you lacked in love, trust, spirituality, improvement of time, and toil for the lost?' On Wednesday I considered God's kindness to me, my family, and my church. I was amazed at his munificence; I was abased at my own unthankfulness. But he had snatched away my loved ones. Yet he enabled me to say, 'O God, thy will be done,—my Jesus, as thou wilt.' On Thursday my questions were: 'Why do you want a revival of religion? Is it chiefly to build up one man or one church, to make your people more genial and loving? Or are you seeking first of all to honor Jesus in the salvation of the perishing? Have you been

asking God for things which you do not expect to receive and which you make slight effort to secure?'

By this time I was ready to cry with the Apostle: 'Oh! wretched man that I am! who shall deliver me from the body of this death?' (Romans 7:24). On Friday, I was prepared as never before to look to Jesus. Mere earthly advantages seemed to me like the idle wind. I confessed and loathed my sin. 'I looked upon him whom I had pierced, and I mourned for him.' (Zechariah 12:10). I laid myself upon his altar, to do and to suffer his will. With great confidence I sought his Spirit. My view was definite. My feeling was deep. My soul was filled with confidence and peace. Each evening during the week I had poured forth to my church the experience of the day. When told by one of them to look to Christ, the answer was: 'God's Spirit is teaching me what I need. It is making for me a straight path to my Savior.' At the close of this Friday evening numbers took my hand and with glowing faces exclaimed: 'Oh, what a meeting we have had! We knew how you would come out.' * * * * *

In this movement I had the sympathy of the church. The great revival had commenced."

Having learned to exercise such faith in God, in his power and love, having made this complete surrender of

self, and thorough consecration of his all to God, the pastor has fulfilled the conditions which assure the baptism of the Holy Spirit, the baptism of fire and of power. God is realized as dwelling within, as an impelling force, as a directing influence. There will be a new insight into the truth of God and into the movings of the heart; a new fruitfulness of thought and vividness of imagination; a new fertility in expedients and methods of work; a new emotional power and an earnestness that is able to kindle the earnestness of others; a new courage that fears no difficulty and apprehends no defeat; a new magnetism and power of will that enables the preacher to control men as he is not usually able to do. It is the Holy Spirit quickening his every power and charging it with an efficiency that is superhuman and divine. He is possessed of God, controlled and used by him. The bliss of this intimate communion with God, the rapture of invincible power, and the joy of certain results unite to make this baptism a most blessed experience. Yet the deepening of the longing for the salvation of the lost which it brings often crowds the ecstasy of the experience out of the consciousness.

When the preacher has won this baptism of power, and not until then, is he ready to begin revival services.

PART II.

PREPARATION OF THE CHURCH.

CHAPTER I.

WAKING THE ENERGY OF THE CHURCH.

The church needs preparation for revival work no less than the minister. This is an absolutely essential element in the work to be done. No matter what the mental and spiritual fitness of the pastor may be, he will fail in his effort if his church does not co-operate with him and is out of sympathy with or indifferent to the results he wishes to accomplish. An unrevived church is a wall of defence round the unsaved, sheltering them against the power of the Spirit and of the truth as proclaimed by the preacher. It were better for the worker that he have no church at all, that he be left unhindered to develop his methods and plans, relying, under the guidance and help of God, on his own unhampered efforts, than that he be handicapped and weighted down, checkmated and betrayed at every point by an

indifferent or unwilling church. It is, therefore, of the greatest importance, nay an absolute necessity, that the church be prepared for the aggressive campaign; that in mind and soul its members be equipped to carry on the work of salvation.

Rev. Dr. Humphrey, formerly of Amherst College, says: "After a revival in my old parish a good deacon said to me, 'Before the revival I wondered why you preached so long and pointedly to the church. We thought it was cruel to lay the charge of not having a revival to us. But I see now how needful it was.' If we had the facts, I believe it would be found that nearly all the most powerful revivals have been preceded by earnest and faithful appeals to the church."

But this preparatory work among Christians ought not to be postponed until the series of special meetings begins. Economy of strength and time, and thoroughness of work alike demand that at least a large share of the preparation of the church be begun not only weeks but even months in advance. Indeed much of the most important work can only be done beforehand. Time is an important factor in much of it, and when the meetings are in progress that precious commodity cannot be given to it freely. It will be comparatively easy during the meetings of the first week to stir up the regular working

members of the church who are always to be depended upon, but the great body of the church which needs reviving most will require many days and weeks of persevering and patient labor before it can be reached. There is private pastoral work to be done that it is impossible to do after the meetings have begun, for lack of time and strength. There are often social and religious bonds that have been fractured and need to be reknit, all of which requires time. Before the autumn season has been fairly ushered in the pastor should be laying his plans and setting influences in motion for the preparation of his church for a revival.

In many a church it is necessary, before proceeding to any direct preparation for a revival, to do some indirect work. The society has fallen into deep ruts in its regular lines of activity, it has lost its enterprise and freshness of spirit, its aggressiveness and inventiveness, its power of seeing and seizing opportunities, its adaptiveness to the needs of the community for whose spiritual welfare it is responsible. Dry rot has set in, and not only the spiritual energies of the society are decaying, but the mental as well. Where such is the state of affairs the pastor has the difficult task of instilling new vitality, of transfusing from his own spirit to that of the church a new life and energy. This requires a hopeful spirit which dis-

couragement and dismay cannot touch, but which kindles hope and enthusiasm in those with whom it comes in contact. Whatever disheartenment the pastor may find resting upon him should never find the slightest expression in either acts, words, or looks. He must be the very embodiment of courage and hopefulness of the church, seeing the bright side of everything, acknowledging no impossibilities and making light of difficulties and hindrances that may be met. If he can in any way set before his people tangible proofs of progress, such as the accession of valuable members who may have been standing off before, or a marked enlargement of the regular congregation, or of the Sunday-school, by various means some of which may hereafter be suggested, he will find that a delightful change will come over the spirit of his people. In many cases the tide may be turned by the agitation of some project for the material advancement of the church. The building of a new church edifice, or the enlargement or improvement of the old, the purchase or building of a parsonage, the erection of sheds for the shelter of horses and vehicles where such are necessary, securing an organ or a library for the Sunday-school, furnishing the pews with an adequate number of hymn-books, or any other needed improvement may be made the means of waking the ambition and enterprise of the society.

It will be very helpful in many places to break up the dull routine and monotony in the services by quietly and gradually introducing a greater variety in their nature and order. In congregations where there is wealth and that veneered culture which is more fastidious and critical than the true, it may be necessary to break down false and artificial standards of propriety in church service, which emphasize the form at the expense of the content, and hamper the manifestation of the religious life of the people. That these laws of propriety are unwritten makes them none the less mighty for evil in crippling the spontaneity of worship. This fastidiousness is a religious dyspepsia that rejects with disdain the wholesome food on which the healthy thrive.

Sometimes where it can be done without causing ill feeling or strife, a reorganization of the church would be valuable. Where a certain set of men, no matter of how high a standing and character have by long possession made good their claim year after year to re-election to certain offices until the places of power and honor seem to belong to them by right and until by age or confirmed habit, a dull uniformity and listlessness has come over the official representatives of the society, it may be necessary to introduce fresh elements into the councils of the church. Even a redistribution of the offices among the

same individuals so that each is made responsible for a new set of duties may be helpful. A new Sunday-school superintendent or class-leader or deacon or other officer will aid in breaking the spell of inaction that is upon the church. New conceptions and ideas, new plans and methods, new knowledge of wants and state of affairs in the community, nay that element in human nature which has justified the adage, "A new broom sweeps clean," all will prove an inspiration to the pastor and his church. Of course such changes must be made cautiously and discreetly and in a spirit of appreciation of the work and sacrifice of the outgoing officers. Personal criticism should have no place in the discussion of the matter and other motives than the unfitness of the incumbents should be urged in support of the change.

In most churches such a reorganization is not needed and in some where it might be desirable it would be folly to attempt it. However that may be, the pastor should seek to lead the officials of his church to a greater interest and activity with reference to the temporal and spiritual interests of the congregation. He should make it his business not only to call their attention to the lines of needed progress, but to inspire them and, if need be, to spur them on to follow those lines to desired success.

If he is skillful enough to draw the suggestions out of his officials and so make them responsible for the ideas, the more power will they have to wake up the church and prepare the way for spiritual activity.

CHAPTER II.

SPIRITUAL PREPARATION OF THE CHURCH.

No one seeks or strives after that of which he has no sense of need. In the direct preparation of the church for a revival the awakening of the sense of the need of a revival is particularly important. In the first place the individual Christian must be made to realize that he himself needs a deeper work of grace in his soul; that he has been indifferent and neglectful in the discharge of his religious duties, and that he has not that sense of the presence and favor of God which brings on the one hand peace and joy, and on the other power and effectiveness in the Christian work; that he has taken from the altar of God his power, influence, time, means, and other talents for which he was responsible to God their Giver, and consecrated them to the power of the world; that he needs to humble himself before God in confession of sin and unworthiness, and reconsecrate himself to the service of his divine Master. This personal sense of the need of a revival is the most essential, as if this is secured all the rest will follow almost necessarily. The society is

but an aggregation of units, and when the units are hungering after the presence of God the way is well prepared for a general work of grace.

The church as an organization must be impressed with its need of a more powerful religious vitality. It must become conscious of its general neglect of duty towards God and the unsaved, of the low standard of piety which obtains, of its lack of religious power, of its want of spiritual influence over the community. The lack of regularity in attendance on the usual services of the church, the small prayer-meetings and their lack of interest, the omission of family prayers in many homes, the covetousness and worldliness of its members, the great want of Christian charity in its social life, its indifference to the fate of sinners, its formalism and purely mechanical effort in the ordinary lines of church activity, the backsliding in heart of which all have been guilty, should be realized and lamented and a desire awakened for a change. Nor should it simply be a passing depression of spirit, but a deep and abiding realization of one's condition before God.

But this sense of the need of a revival is only the beginning of the required spiritual preparation. It is but the initial step which must be followed by many others. The recognition of sin and neglect must be suc-

ceeded by repentance. Without it the realization of sin only drives the soul further into the darkness of a backslidden life. The sin so recognized must be hated and repudiated. A holy sorrow for sin must seize the soul in much the same way that it did in conviction before the original conversion. But the sin must be given up. The worldliness and selfishness which have grieved the Spirit must be put aside and a strong effort made to meet the duties that have been so long neglected.

Repentance will find its expression in private and public confession and humiliation. At this stage of affairs prayer will largely consist of a confession of unworthiness and neglect, and the urging by the soul of its deep spiritual needs. All self-sufficiency and self-righteousness will be removed from the heart, and the soul will appear before God in the deepest humility, clothed in sack-cloth and ashes.

But as the sins were committed in the presence of the people there must also be a confession before them. Not that there is any need, except in extraordinary cases, of any detailed confession, for that were hardly edifying. A general confession of unworthiness and sinfulness will be amply sufficient, but this much certainly is essential. If this confession be made in the presence of the uncon-

verted all the better. Instead of leading them to despise the church it will lead them to a realization that the standard by which Christians judges themselves is high and far above them; moreover, the inconsistencies of Christians will no more serve them as a hiding place when the Spirit wakes the conscience. The moral courage and unselfishness which a public confession represents will be appreciated so much that the evil influence of the previous inconsistencies will be largely counteracted.

There must be developed a deep spirit of prayer. Desire must take such hold upon God's people that they will instinctively and spontaneously fly to him to secure that for which they long. This must be markedly the case in behalf of the unsaved. There must be a sharing of the pain of Christ as he suffers for the sin of the world. Deep anxiety and travail of soul must seize the church, an agony of earnestness that will not cease its importunity, a violence of spirit which taketh the kingdom of heaven by force. This spirit of prayer is in direct contrast with the quiet communion with God of the soul in its normal Christian life. It is a struggle, an aggressive conflict, in which self is forgotten and the spiritual welfare of others is the consuming desire. It may be said that there cannot be a revival with much result unless this burden of soul comes upon the church.

Indeed the results may often be forecast from the intensity of the desire of the church for the salvation of the people, and from the degree of unanimity in this matter among its members.

There must be an exercise of living faith in God, as a Savior forgiving all sin and cleansing the soul from its impurities, as a Helper in the work of salvation. There must be faith in one's own behalf through which God can blot out the sins that have been repented of and confessed, and also in behalf of the unsaved that they will be called into the kingdom. This faith will not be a passing joy, a momentary enthusiasm, but an abiding realization of the power and mercy of God, wavering not in spite of discouragement or difficulty. One must learn to distinguish between fitful glimpses, as between clouds, of the grace of God, and resting in its constant fullness. The pastor is often deceived by outward demonstration into feeling that his people are fully prepared, that they have won the victory of faith, when the battle is not even fully joined. The first difficulty that is met proves that it was a mere ebullition of feeling, lacking the staying qualities of true faith. Indeed there may be a number of fluctuations of feeling before the permanent power, the abiding sense of the almightiness of God and of his constant presence, is won.

The pastor must lead his people to look for the enduement of power from above, even the baptism of fire and of the Spirit. The stress must be placed however, not so much on the personal subjective experience as upon the meeting of the conditions upon which that baptism depends. These are complete surrender of self, full consecration of all to God, and an implicit obedience to the guidance of the Spirit. Pride, timidity, self-conscious ness, all that hinders the spontaneous impulses of the soul from finding manifestation in determined efforts for the glory of God and the salvation of souls, must be put aside if the Spirit is to come in its power. It is useless to pray for the baptism of power until these conditions are met. Here again the pastor must guard himself against being misled by outward demonstrations of joy, the best test of the descent of the Spirit will be found not in subjective, emotional experiences, although these are likely to occur to a greater or less extent, but in the new willingness to do, and in the success in aggressive work which will be the immediate result as in the day of Pentecost. Of course it will not do to belittle or cast reflections on religious ecstacies or raptures that may find expression. The pastor ought rather to sympathize with them, or share in them; but he must after all use them for means to higher ends and insist that they are granted only as a

preparation for work, and that if they are not followed by work they stamp themselves as false, "wildfire" that is born of the flesh and not of the Spirit. The tendency to have a "good time," as it is sometimes phrased, is purely selfish and lacks all the elements of true spirituality. The result of such an effort may satisfy the craving for physical excitement, but is an impious caricature of the blessing of God, and will soon bring leanness of soul. Instead of power the result of such a forced effort will be a disastrous reaction from which it will be difficult to rally. Feeling is a result, not a cause, and any inversion of this order is foolish and calamitous. Still worse is it to seek by noise, which is often the result of deep feeling in demonstrative people, to create feeling. Lung capacity takes the place of faith and physical force becomes the measure of spiritual power.

The spiritual preparation thus sketchily indicated may be made in many ways, direct and indirect. No mechanical formulæ can suffice for this work and no minute directions be given that will fit every case. In one congregation one course is advisable, in another the same procedure will have no effect and may even do harm; indeed the plans that succeeded one year in a congregation will not be useful the next so fully have the conditions changed. Yet it is possible to suggest a few general

methods some adaptation of which will meet the case. Will it be wholly superfluous to suggest secret prayer as one of these methods? The Holy Spirit is the great Wakener, and in answer to the pastor's prayer he will do his work upon the church. He will prepare the way of the pastor for his private and public efforts, and will produce results no human power could in any way accomplish. But this secret prayer must not consist simply of occasional ejaculations, but must be prolonged wrestling with the Lord until the victory of faith is won, and the pastor realizes in his heart that as a prince has he had power with God and men and prevailed. His prayers in public and in the homes of his people may be made a mighty force. The power of an earnest sincere prayer in its immediate action upon the people is rarely estimated at its true value. A college student full of earnestness and spirituality once made the opening prayer in a service held in a community which had lost its spiritual vigor. Led away by his feelings he prayed for three-quarters of an hour, but in spite of its inordinate length it was the occasion of a great revival. Of course public prayer must not degenerate into exhortation or castigation of the people; that were not only offensive beyond measure, but also impious and insulting to God. Yet public prayer has direct relation to the lis-

tening people and its influence for good upon them not only can, but also ought legitimately to be considered. In leading them in prayer the pastor should express the sentiments which under the circumstances the people ought to feel. They should contain much confession of sin and neglect and of deep desire for the restoration of the joys of salvation. Such a prayer made with evidently deep feeling and sincerity will often steal into hearts that would be closed to the sermon or personal appeal.

The sermon of course, will be the preacher's great opportunity. The line of thought will entirely depend upon the spiritual condition of the church. There ought to be little preaching at a venture. If ever purpose should govern the style of preaching and the subjects considered, this is the time. In one aspect or another the preacher will need to emphasize the reality of Christian experience, the assurance of salvation, Bible standards of Christian life, the obligations of the redeemed to God and men. The power and conditions of prayer, the power of God and his willingness to use it in behalf of his people, the pre-requisites for the exercise of that power, and kindred themes may be used to kindle the faith and enthusiasm of the people. He must insist upon a separation from the world. The line between the saved

and the unsaved must be sharply and rigorously drawn in order that unconverted or backslidden church members and the respectable church-going people who rest in their self-righteousness may be brought to see their true condition in the sight of God. He must load upon the church the responsibility for the loss of sinners under its influence. While the greatest care should be taken to avoid personalities in the pulpit, and never to act the coward by saying publicly in a general way what ought to be attended to in private, there ought to be no sparing of the sins and neglect of which all are guilty. The neglected prayer-meeting, the tedious meeting for testimony, the family altar that lies in ruins, the secret closet that remains unvisited, all will furnish opportunities for sweet, kindly, but none the less fearless and plain expositions of the true condition of the church and its members.

With regard to the danger of offending the church by faithful reproof, Dr. Cuyler gives the following experience: "While going through my congregation one afternoon on a pastoral visitation, I found three persons under deep conviction of sin. I at once summoned my church officers together and recommended a daily prayer meeting for the out-pouring of the Holy Spirit. When the first inquiry-meeting was held, the officers took their

hats and went home. I wrote each one of them a sharp note. One or two were affronted, but the irritation proved a means of grace. It is a good thing to get a sleepy backslider thoroughly angry; when a wound smarts it is commonly healing. Mr. Moody wittily says: 'When God awakens a sleeping soul, it generally wakes up *cross*.' Let us never be alarmed when the truth, working in a conscience, produces sharp words. The fire is getting into the bones. In a few days I found all my staff of elders and deacons well warmed to the work. A blessed revival followed."

The great danger of such preaching is that it will degenerate into mere denunciation which will do only harm, generating an antagonistic spirit and a resentment little fitted to prepare the soul for a revival. The preacher must guard this point with the utmost care, and come into the pulpit for such work only after having the most thorough spiritual preparation and a baptism of the love and patience of God. Dr. Newell writes of a pastor "who was especially hard and faithful. One evening, as he was leaving his meeting, a good sister said to him, 'I am tired of being scolded.' He was startled. He carried this reproof to the cross. His heart was moved. He said, 'I try to be faithful, but how rarely do I strive to melt them with my own broken heart and with the precious love of Jesus.'"

A young clergyman whom I once knew who was very anxious to succeed on the charge to which he had been sent threw the whole of his tremendous energy into a revival service, but with no seeming success. He preached with increasing severity, loading upon the church the responsibility for the failure, but only drove his people away from himself. The meeting promised to result in positive harm to the church and his mental distress was intense; it seemed, however, only to embitter him and he became more denunciatory. At last the crisis came and in the midst of an evening service he was overcome by his mental and spiritual distress, and was obliged to dismiss the congregation. He knelt in prayer among a few of his faithful members who remained with him in their anxiety, and after hours of struggle he won the victory and was at peace. The meetings continued, but the denunciations ceased. The church soon rallied about him, sinners began to be converted, and a precious revival swept scores into the kingdom. When the preacher is inclined to be harsh and severe, he may be sure that like this young minister the trouble is with himself and not with the congregation.

Indeed direct references to the faults and neglect of the church and its members will not always be necessary and

before making them the preacher should always be certain in his own mind that they are called for. If the preaching on the various themes connected with the Christian life is clear and definite, the church may usually be trusted under the guidance of the Spirit to make the proper application to its own needs.

But the pastor has even better opportunities than the preacher for impressing his people with their need of a revival and for preparing them for its coming. In his pastoral relation there is a freedom that he lacks in the pulpit. The unconverted are not present to misinterpret and pervert the plain words of the speaker. There is an opportunity for detailed illustration, for personal application, that would be utterly out of place in the pulpit. The pastor should talk up the need of a revival wherever he goes among Christians, refer to it in season and out of season months before he expects to begin, until the people by mere dint of iteration (and many persons can be impressed in no other way) have absorbed the idea. In the homes, on the streets, in the workshops, in private conversations on the work of the church, in the official meetings, in the prayer-meeting, in the class-meeting, everywhere the need of a revival should be alluded to and the desire for it kindled. But this iteration must be a natural expression of the pastor's own desire and pur-

pose, not a mere mechanical repetition. Let the people once discover that it is not spontaneous and impulsive and its power is shorn, indeed it becomes a power for evil disgusting and repelling those whom it seeks to gain.

In seeking the spiritual preparation of his people the pastor must not assume that the pillars of the church will not need particular attention at his hands. The fact is they often need it most. They are peculiarly liable to self-complacency and self-righteousness, those heart sins so fatal to all revival effort. They first of all may demand pastoral visitation, religious conversation of a personal and searching character, and earnest prayers for them and theirs, in their homes. If they are humble and kindle quickly, so much the better for the pastor as they immediately become helpers and the desired movement has already begun. Unless they are early won for an aggressive movement and a deeper spiritual life in the church they will be in the way of others and prove a great hindrance. Such persons often become an antagonistic element in a revival, their pride leading them to oppose what they had no hand in setting in motion. In any event they will be harder to reach afterwards. Those who have become indifferent to the church and its interests and neglectful of their religious duties will need more prolonged attention and persevering effort. Con-

versation with these may range from the mere urging them to attend the social and other services of the church to references to the personal religious condition, according as it may be wise to do one or the other. Sometimes when direct means fail it may be well to send some one of the church who has influence over the person under treatment; and often it is well to send the backslider after some one else who needs attention, that the effort to help others may reveal to him his own helplessness. This is one of Moody's favorite methods. Some will require a little direction in work to be done privately, others will need to be inspired to public efforts in prayer or testimony, in some families the altar of prayer must be rebuilt. There may be those who have lost their sense of acceptance with God and crave enlightenment and comfort. They may even claim that they are no longer Christians, but in many cases they are judging only by their feelings and the pastor will need to exercise care in accepting their view of the case. He should be slow to grant that they have utterly backslidden, but insist that they take up their long neglected duties and by a reconsecration win back the lost peace of soul. There is great danger in belittling conversion and wrecking the faith of the community in its reality and value when church mem-

bers must experience it every year or two. The truth is that a majority of those who claim that they have lost their religious life are simply discouraged and misled by false conceptions of the basis of Christian life.

With those whose whole life and conversation prove that they have really forsaken the Lord a different course must be pursued. Their church membership must be recognized in talking with them only as an added condemnation, and as rendering them more accountable for their sin. In general they will need the same treatment as other unsaved persons. An effort should be made to interest them in the church and its work and to secure a personal influence over them. Direct personal appeals should rarely be made to them until they have been brought into a condition to profit by them. Otherwise they will be repelled and hardened before the reaping time of the meeting has come.

New life needs to be put into the social services of the church. New methods need to be used in adding interest. Perhaps I can do no better on this point than to quote the excellent description and suggestions of the Rev. W. P. Doe, as found in his valuable compilation, "Revivals,—How to Promote Them." "The prayer meeting is in the ruts; no unusual thing; smitten with dullness; prayers long and wandering and prosy; singing

nasal and twangy; same routine, prayer, singing, Scripture, a whole chapter; exhortation by leader; remarks, prayers and pauses by brethren; benediction; dispersion. The young are not there; the sounds are too doleful. The church are not there for the same reason.

How shall it be raised to newness of life and freshness of power? Try experiments; have variety, spring, sparkle. Mix things; now a praise-meeting, now a promise-meeting, now both in one. Have topics, discuss them; a Bible service in which all can join; bring along some passage on which your own soul has feasted, talk about it; come full of enthusiasm for whatever means is to be tried, never criticising measures, and you will find the conference room a very Bethel."

Valuable hints may be gained from the late Rev. L. O. Thompson's book on "The Prayer-Meeting" and also in Rev. Clark's "Young People's Prayer-Meeting."

The pastor may easily be able to judge whether his efforts to prepare the way for a revival are successful. The increasing number of his hearers and the interest they manifest in his words, the increasing size and spirituality of his prayer-meetings and the larger number of those who participate, the more and more frequently expressed sense of the need of and desire for a revival in public and private, the reconsecration of backsliders, the

confessions of sin and lamentations over neglect of duty, the interest manifested in the spiritual welfare of the community will be some of the tokens of the rising spiritual tide. When conversions begin to occur, and they ought to be expected, he may be sure that the divine spell is working and that all things are nearly if not altogether ready.

But the church should not only be impressed with its individual and collective need of a time of refreshing, but also with the terrible need of the unsaved about it. To this end it may be necessary to preach a series of sermons on the present and future condition of the unconverted with a special view to the enlightenment of Christian people. During a time of great spiritual drought in Providence, R. I., Dr. Wayland, the President of Brown University, preached a series of sermons on the doom of the impenitent. There was no little protest against the forbidding theme so persistently brought to the attention of the people, but Dr. Wayland continued and in a short time a great revival of religion broke out. Earnest private talk along these lines will often be more useful than preaching which the hearer is too apt to consider professional and perfunctory. It is often necessary to remove from the minds of even good earnest Christians the very comfortable but fatal idea that mere morality

and respectability on the one hand and the love and mercy of God on the other will save souls, even when they die in an unconverted state. The church must be thoroughly impressed with the inexorableness of the words of Jesus, "He that believeth not is condemned already," and that without conversion there can be no salvation for any responsible soul. When sin and its consequences here and hereafter are clearly realized as facts of awful significance, and then only, will Christians comprehend the need of sinners.

Few persons realize how many of their friends and acquaintances are unsaved. They do not apply the religious doctrines they accept in a concrete way to the case of their friends, but think of them only as abstract theological doctrines in a hazy, misty, and unreal way. They must be helped, therefore, by the pastor to make the application of the truth as actual and living to their acquaintances, that they may know the number and *personelle* of the unsaved. His investigations along this line will now prove of great value. He can refer to his canvass book or to his lists for such aggregate figures with reference to the spiritual condition of the community as will in most cases not only impress but even startle Christians who have been previously indifferent. The number of unconverted persons in the Sunday-school

and in the regular congregation may be more or less accurately determined and referred to. He can canvass the families of the church and use the number of unsaved husbands, wives, parents, brothers and sisters, and the aggregate with telling effect. These and other like facts can be reiterated in public and in private in various forms and connections until they are firmly fixed in the minds of Christians and wake a deep passion for the salvation of the people. It has been found useful to ask each member to make out a list of the unsaved persons among his friends and acquaintances and to hand it to the pastor for reference and prayer. The effect upon the Christian in impressing him with the great number of the unconverted in the circle of his friends and acquaintances is the chief value of these lists as the pastor has in other ways made his investigations, but they often give him ideas of social and other relations that will be very useful. It will often be necessary for the pastor to call the attention of Christians to the unsaved in their own families and to ask their cöoperation in saving them. Some need to be reminded of the dangerous condition of their neighbors and acquaintances. It may even be necessary to impress them that these persons can be saved and wake their hopefulness, for some people accustom themselves to the

fact that certain of their friends are unconverted and seem to take for granted that they will always remain so. Out of this delusion they must be awakened.

When Christian people have realized the eternal loss of a sinner so deeply that they begin spontaneously to pray for his salvation, the revival may be said to have begun. If the church has truly made the proper preparation for the coming of the Lord by confession, humiliation, prayer and faith, the battle may be said to be won. The hardest work has been done, that which requires the most skill, perseverance, patience, and piety. But when it is done and thoroughly done, the cloud no larger than a man's hand is already above the horizon. The times of refreshing are at hand. There may yet be hard work to be done, but it is joyous and rich with reward.

CHAPTER III.

ORGANIZING THE CHURCH.

It is not so much a new organization that is needed as an application of that which already exists to the purpose of work, thus giving the merely formal organization looking to existence a content and reality it lacked before. It is not the multiplication of church machinery so much as the getting what already exists into working order and making the proper connections. Organizing the church does not mean multiplying societies within the church with a large board of officials for each, but finding work for everybody that he can do and getting him to do it.

1. The pastor must win for himself the power as well as the place of leadership. Some pastors are mere puppets in the hands of their leading members whose wills they consciously or unconsciously obey. Many more are untrammeled in their own acts by outside pressure or dictation, but are not ready to assume any control or leadership over the individual members of their congregations. Others again are free enough to

assert their authority in the general management of the church but have nevertheless failed to win the loyal obedience of the individual members. It is exceedingly important that the pastor get control of the working forces of the church so as to use them as he under the guidance of the Holy Spirit may think wise and proper. Nor should any considerations of a modest nature hinder him from seeking to attain this power. Modesty is a pleasant trait, but it is no more a virtue when it checks the activity of a pastor who is looking forward to a revival meeting than in a general who is made responsible for the conduct of a campaign. It is his duty to lead and to direct his people, and in so far as he allows a native timidity to hamper him in this phase of his work he is weak and recreant to the trust placed upon him. It goes without saying that I do not mean any dictatorial, magisterial authority such as obtains in military life. The pastor must so win the respect and confidence of his people by his kindness, self-forgetfulness and piety, as well as by his knowledge and discretion, that they will cheerfully accept his suggestions as to the work they are collectively and individually to do. A loyal people will obey a hint of their pastor as faithfully as will an army the stern command of its general. Where such obedience is lacking it is usually the fault of

the minister. Either in character or judgment there is a conspicuous lack which forbids respect and confidence, or he is unwilling to assume the leadership his position implies. The people want to be led; they gladly follow a real leader. It is true they do not want to be "bossed," and resent it when it is attempted, but that is not leadership. Curt commands and scolding may do in an army or workshops, and even there they are an element of weakness, but where authority rests on purely moral considerations as in a church, they only undermine discipline and prevent obedience. The gentle authority of love will meet the obedience that is most useful and leave only blessings in its path. People can be trained to obey simply by giving them something to do and making frequent requests of a reasonable character and by the gentle and kindly, but firm and unwavering, nay indomitable and unconquerable, persistence of purpose to which the people will and must yield. If revival work is to be thoroughly successful, this element of leadership must be cultivated by the pastor until his workers collectively and individually are willing to do in spiritual work what he suggests by the methods he decides it wise to use. Otherwise he will always have a haunting fear crippling his efforts that his people will not accept his plans of work, and sometimes they will

refuse to act on his suggestions, humiliating the pastor publicly, and stopping the work of grace that may be in progress. A timid, fearful leader rarely wins a victory and a mutinous, rebellious army certainly can expect none. An evangelist of some note was once holding a meeting in a city church. One evening during the first week, before he had fully won his place as the leader of the people, he suddenly asked the Christians about the altar to follow him down the central aisle to the rear of the church in order that prayer might be had among the unsaved who were chiefly in that part of the house, a method he had effectively used elsewhere; but the Christian people who were really very anxious that the work should be a success were repelled by this method and refused to follow. This defeat had an exceedingly bad effect on the meeting which during the subsequent work was never wholly overcome. A young preacher was led by his deep sense of the meaning and horror of sin to preach a series of sermons on the subject, fearlessly applying the Word of God, laying judgment to the line and righteousness to the plummet, and sweeping away the refuges of lies. Deep conviction seized upon the unsaved and the young pastor looked for a great victory; but just as he was expecting a break in the ranks of the unconverted, his people crowded about him denouncing

his plain preaching and refusing to stand by him. Instead of the anticipated victory the meeting was an unfortunate defeat. In both instances if the proper relation of leadership had been previously established these unfortunate results would not have ensued.

2. There must be an organization of the church for aggressive work. The ideal should be: everybody at work on that which he is best qualified to do. It is the pastor's business to point out and divide the work in such a way as to realize this ideal. Only as he oversees and directs will there be unity and thoroughness in the efforts of the church. Of course this is no light task amid the multiplicity of other duties, but it should be none the less bravely and perseveringly attempted. Some men organize from mere instinct for organization, but the great majority who have not this genius must set themselves to learning how to organize, and compel themselves to do this important work, talent or no talent.

As has already been suggested it is not so much a reorganization of the church that is needed, as a vitalization of that which already exists. The nominal leaders of the church must become real leaders. The class-leaders or elders must be made to feel the responsibilities of their positions and impressed with their duty to lead out in the work of the church. The Sunday-school

superintendent should be newly impressed with the spiritual ends to be reached by the school under his charge, and, if possible, interested in the pastor's plans for accomplishing them. A special meeting of the Sunday-school teachers may be called for the purpose of impressing them with the need of their cöoperation. Opportunities should also be sought in private to deepen this impression. In this way the whole organization must be quickened into new life, the connections of the church machinery must be fully restored, until the whole works together smoothly and powerfully. There is nothing finer in the world than a church in which everybody is at work doing that for which he is best fitted and cöoperating with others in carrying out a well-matured plan for bringing the unsaved to Christ. The angels in heaven must rejoice over such a mighty engine for the glory of God.

It may be well to appoint committees for visiting the homes of the unsaved. These should be sufficiently large to avoid burdening any one person unduly, and distributed geographically over the territory occupied by the society so as to minimize the needed time and effort. The pastor's lists of the unconverted persons of the community should then be divided among these committees geographically in such a way that every unsaved person

has a Christian worker responsible for him. In some individual cases for social or other reasons it may be wise to ignore the geographical idea and put the responsibility on some one peculiarly fitted to meet it successfully. It will be wise to have several individuals assist in caring for each unsaved person, as the influence exerted increases in a geometrical ratio with each additional worker. These committees should have a clear idea of the subordinate as well as the final ends they are to reach, and also how best to reach them. This instruction must not only be given them at the time of organization, but reiterated as often as opportunity offers or necessity requires, as some of the workers will unconsciously get these ends confused in their relative order and importance. The first point to be gained is to get the unsaved into some sort of social relation to the church, where such does not already exist. Hence their first visits will have little apparent religious or churchly significance, being purely social calls. When kindly relations have been established the effort to get them interested in the services of the church or in the Sunday-school may begin. Then it may be well to make them acquainted with the pastor who can easily secure an invitation to call at their home. When in the judgment of the pastor and his workers the soil has been fully prepared, the purely

religious work by conversation, reading of Scriptures, and prayer may be commenced. This should be as spontaneous as possible, and if it can be managed that the person himself broaches the theme so much the better. Frequent consultations should take place between the pastor and the members of these committees in order that he may be kept informed of the progress making in each particular case, give needed advice, and spur his workers up to the utmost diligence. An occasional meeting of these committees for interchange of experience and further instruction will be very profitable and probably generate enthusiasm in the work.

A large and well selected committee for greeting and welcoming strangers who come into the services will also prove very useful. Its members should be seated in such places in the house that at the close of the service not a single stranger shall be able to pass out without being greeted by several persons and invited to come again. If opportunity offers, a few introductions may be given to other members standing by. A general cöoperation of the church in this work should be insisted upon, so that strangers may easily be introduced into the church life and be attracted by its kindliness and courtesy. The private work of the visiting committees will thus be reinforced and utilized.

In addition to this official division of the church work which might not give every member of the society his specific duty, there should be a personal division of the responsibility in family and social lines. Every member should be held responsible for some one or more of their friends who are unsaved, whether they are willing to accept the responsibility or not. This sense of responsibility and care should be deepened as in the case of the committees by frequent references to the matter, and inquiries with regard to the progress of the effort. The pastor should not allow himself to be discouraged by indifference and the neglect of the duty assigned; he must patiently apply the tremendous power of iteration, until the conscience of the laggard is aroused. This may not occur until the revival meeting is in progress, but then all the power of the previous work of the pastor will be manifested. But in many cases he will see the indifferent gradually become interested, and persons who promised little take high rank as workers. It is the development of the latent power of the church which has not learned it own value which is one of the chief objects in view in closely organizing the church for spiritual effort. Its development in public prayer and testimony will by the freshness of the voices and experience add variety and vigor to the social services, and inspire hope-

fulness and expectancy in the church at large. New ideas, new modes of expression, a fresh earnestness and zeal will break up the monotony of former meetings and wake greater interest. Moreover the momentum gained by their progress will be a force that will move the unsaved when once the opportunity comes for its application.

As the spiritual tide rises in the church this personal work will be done more and more willingly and thoroughly, and by the time the special services begin, the church will be prepared to lead souls to Christ, knowing who and where they are and how to win them. The trouble the pastor has taken to organize his work will yield returns a thousand fold.

Preparation must also be made for the singing in advance of the meeting. The song-book the pastor intends to use should be introduced some months before the meeting begins and gone over by the musical talent of the church until every song likely to be useful shall be learned. It will be easy to institute regular meetings for the purpose of drilling these songs in a thorough way. While the pastor need not be the leader in these gatherings for practice, he ought to control them with a special view to their future effectiveness. When these

songs are learned they ought to be introduced into the church services and prayer and testimony meetings so that all may learn them. The people should be led, consciously or unconsciously, to commit to memory one or more stanzas of the more valuable hymns, as it is often of great importance in a meeting to start a song spontaneously without announcing the number. If the community has the requisite talent and public sentiment will permit it, provision may also be made for solos, duets, quartets, and choruses, the pastor insisting that not only such material alone be provided as will really impress Gospel truth, but also that they be sung with the proper feeling and sense of their meaning. No matter what the musical power of the pastor, he ought to have a leader appointed for the singing. He should not bear this burden in connection with his other arduous labors. The selection of this leader will not be an easy task in many communities, but the pastor must do the best that is possible under the circumstances. The essential qualifications of a good leader of song are the following: he must have a strong voice able to be heard in the midst of the loudest singing, sweetness not being so important; he must be able to start a song at the proper pitch without fail; he must be a real leader directing the people and controlling them;

and finally he must have his musical resources completely at command and be able to fit his selection to the ruling thought or feeling quick as thought. Whoever this leader may be, he should be trained and instructed both in the ends to be reached by the song, and how to reach them most successfully. That he has more musical skill than the pastor does not by any means prove that he does not need the instruction; indeed his very culture in this direction may make it more necessary, as he is in danger of considering his work entirely from the artistic side than which nothing can be more fatal to the spiritual success of the song service. The pastor should also have an understanding with him that he seek to adapt himself to the efforts of the leader of the meeting, so that the latter may announce hymns and otherwise take charge of the music without causing offense. The pastor must always remain in full control of the service in all its aspects.

3. There will be need for more definite training in the methods and means of leading souls to Christ for many of the members both old and young. When one considers the ignorance of many Christian workers of human nature and the divine truth, one is amazed that there is as much accomplished as there is. But while the power of God can overcome the disadvantage of igno-

rance, that hindrance ought to be taken away as far as is possible. Either in a special worker's meeting, in the regular prayer-meeting, by special sermons, or by means of tracts and books, such teaching should be given. Particular instruction should be given in the practical use of the Word of God for immediate spiritual ends. The texts that can be used for the conviction or comfort of the unsaved, as need may require, for the rebuke of the scoffer, the Universalist, or the infidel, ought not only to be definitely known so as to be easily referred to, but even committed to memory. But the workers with the penitents are usually especially in need of instruction in this so delicate and important task. The steps in conversion should be definitely known and an abundant stock of Scripture texts to be quoted from memory should be acquired. Instead of distracting, troubling and confusing the penitents as they often do by their excited and purposeless clamor, they ought to lead souls gently and lovingly into the kingdom. To do this requires skill and knowledge and it is the pastor's duty in one way or another to furnish these.

This work has been carried to a high pitch of perfection in the training classes of many of our Young Men's Christian Associations, and much help may be gained

from the plans and methods they employ, as detailed in McConaughy's "Leaves from a Worker's Note-book." Sloan's "Practical Outlines for Workers' Training Classes" is considered even more useful by many. Indeed these very books may be introduced and used with great profit, omitting such portions as are less immediately valuable. "The Coming Revival," a series of revival tracts written by a number of successful pastors, projected and edited by the writer for this very purpose has been found very valuable and effective. Nor should the pastor be deterred from attempting in one way or another to furnish such training by the fact that owing to the native ability and culture of his workers no very complete or finished results are to be expected. Indeed this fact only proves all the more conclusively that training is needed, and needed greatly, and his duty to strive after such improvement as in the nature of the circumstances may be possible becomes more evident even if his ideal cannot be attained. Should no more be done than the removal of a few offensive and senseless methods at the altar, and the equipment of a few of the more intelligent workers with several effective texts, the effort has been rewarded. In many communities where there is a great unwillingness

to change from old habits and customs, it may be best to reach these ends in an indirect way, leaving the purpose entirely out of sight. In any case it will not be wise to attack the methods that obtain, trusting the better way that the pastor may introduce to win its way.

PART III.

GENERAL PREPARATION.

CHAPTER I.

PREPARATION OF THE UNSAVED.

Not the least necessary preparatory work for a revival is that which is to be done among the unsaved. And yet it is usually entirely neglected. If it is done at all it is in an indefinite, purposeless way that makes thorough work impossible. The final end of all revival effort is to save the unconverted. What can be more necessary than to bring them within reach of the gospel, to secure an influence over them that will render them more accessible to the efforts of the church? The preacher too often presumes that all he needs to do is to announce the meeting and not only the church-members, but the unsaved as well will be present in force. It is safe to say that in the majority of communities the presumption proves to have no foundation in fact. In cities and in larger towns where other attractions of a worldly nature abound; it is

often impossible to secure the attendance of any considerable number of the unconverted. Hence it is important that preparatory efforts be made that will furnish the church with materials upon which to work. If the previous year was blessed with a larger ingathering the necessity is all the greater that a new class of persons who need salvation be attracted and prepared for the coming meeting. The off year in revivals is almost entirely due to the fact that the church has not accumulated materials in which it has a deep interest and which are under its influence. Nor can the pastor shift the responsibility upon the unsaved themselves, saying that as they will not come to the services to be saved they are to blame if they are lost, and that he will be innocent in the sight of God, having done all that could be demanded of him; he is not free from responsibility until he has exhausted all his resources during months and years of effort to attract them to the services, until by the personal work of the church and of himself the gospel invitation has been extended not only in the house of God but also in the homes of the people, until they have had pressing invitations to attend the services as well as to come to Christ.

But even when the attendance of the unsaved may be certainly expected, there is much preparatory work that

can be done among them that will be exceedingly useful and facilitate the work of saving them. Their attitude towards the church, its pastor and its individual members, will largely determine their susceptibility to their efforts. Their interest in the church and its work will be the gates by which the truth and the Spirit will enter their lives. Hence whatever the state of the community, the pastor should aim months before he plans to hold his special services to prepare the way among the unsaved for their conversion.

What has been said in previous chapters concerning the preparation of the pastor and the church has already outlined much of the work that needs to be done, and many of the methods to be employed. Having his lists containing the names and residence of all the unsaved in the community divided among his workers, so that some one is responsible for every unconverted person, a tremendous force for the salvation of the people has been set in motion. But he must by no means depend upon his people for doing all the work. Having his lists systemized by neighborhoods or streets, he ought to do a great amount of pastoral visiting among the unsaved. If he ever needs a full enduement of geniality and sympathetic, magnetic kindliness, it is in this phase of his labors. A hearty, friendly manner, utterly unprofessional

and manly, showing the people that he feels at home in their homes, will in most cases win the good-will and respect of those whom he visits. A stiff professional air, in which the man is lost in the preacher, and geniality in clerical dignity, will chill the hearts of the people and repel them from the church and from Christ. A domineering, sharp, and egotistical manner will have an equally fatal effect. Shyness and timidity manifesting themselves in reserve or awkwardness are little fitted to put strangers at their ease. If the preacher suspects himself of having any of these impediments he should tarry at prayer until self is lost in the work of saving the perishing. It is the preacher's duty to make those who meet him esteem him. While he cannot compel persons to feel kindly towards him, there must be some serious flaw in his life, character, or manner, or a grievous lack of tact, if the great majority of those with whom he comes in contact is not attracted to him. But the opposite extreme of forced joviality and insincere flattery is degrading to the office and character of the pastor. Its reactionary influence on the spiritual health of the pastor is fatal. If the kindliness and geniality cannot be genuine, it is better to continue the natural reserve and stolidity of demeanor. However that may be, the spirit and atmosphere of the pastor's intercourse with the

people should impress them that he lives in a religious sphere, and that the great controlling motives of his life are religious. While he will share with the people about him in all the good and innocent interests and enjoyments which help to make up our human life, the aroma of the higher spiritual life must ever be in the nostrils of those with whom he associates. Hence whether he expresses himself directly on religious subjects or not, a spiritual influence is exerted. This is all the more important because in most cases it will not be wise to obtrude religious conversation in a personal way upon them at the first visit. This should be postponed until the pastor is reasonably sure that it will be kindly received and have some effect. Of course if they manifest a willingness to consider the matter or themselves bring it up, the pastor's duty is evident, and he should improve the opportunity afforded him. A request to pray with the family even at the first call will in most instances be perfectly appropriate, and is indeed often expected. A quick perception of what is appropriate under given circumstances, or in a word, tact, is very useful in this work, and the pastor should use all that he has, and more, if he can acquire it.

If the pastor can secure a personal introduction to those whom he wishes to win through some mutual

acquaintance, or through a member of his visiting committee, and an invitation to call, he will have gained a decided advantage especially among persons of some social culture. Yet where this for any reason seems impossible he should have little hesitation in making the call without introduction or invitation. Few will resent this liberty on the part of a kind and faithful pastor, while most will look upon it as an honor and appreciate it all the more that there was no previous acquaintance. In many cases it will be wise to call on the men at their stores, work-shops, or in the fields as they are at work; in other cases it will not be advisable at all. The slightest contact with any person should be made the pretext for claiming an acquaintance, and continuing it in a kind and hearty way. A cheerful greeting for everyone on the streets or on the road will find general appreciation. Occasions of public interest which give the pastor an opportunity of showing his sympathy with the feeling of the community by his presence, or, better still, by active participation, or by public speech, should be used to add to his general influence in the community. In a thousand ways by his social and secular activity he can gain an influence and win the confidence of the great mass of the unsaved in the locality in which he labors.

But the preacher must coöperate with the pastor in this effort to get hold upon the unsaved masses by rendering the regular public service as interesting and attractive as possible. The singing, Scripture reading, and prayer should be carefully considered from this standpoint and all things lawful done to make them pleasing and enjoyable to outsiders. There is danger of overdoing this, of course, but most preachers err in the opposite direction. The musical element of the service should be taken out of the formal rut, with little purpose or meaning, and filled with life and power. It may, or may not be wise under existing circumstances to organize the musical forces of the church into a choir, but in any event they can be gathered together in an informal way and drilled so as to make the song service more attractive. Above all the preacher must insist that the congregation sing, for after all there is nothing so attractive as congregational singing. Add to this carefully read Scriptures with bright and instructive comments and short, earnest, *genuine* prayers, and the service will have a movement and life that are certain to draw people.

Of course the sermon will be the great magnet with which to attract the unsaved to the services. Not for the sake of the applause of men, saved or unsaved, but for the sake of the lost whom he would lead to Christ, he

will make an effort to make his sermons as interesting and popular as loyalty to the truth and to the final end of saving the people will permit. It is not simply the preacher's privilege, it is his absolute duty to make his preaching as striking and brilliant as he can within the limits and with the motives already indicated. Nor need he wander into the by-ways of science, philosophy, or current events to secure attractive themes; biblical truth still affords the grandest themes, kindling the imagination, satisfying the reason, and touching the heart, which human thought can consider. Fresh views of the old truth will yield striking subjects and their announcement will yield good returns. If newspapers are accessible they should be freely used for this purpose. The good old minister who refused to use the newspaper because it was degrading to the Gospel to bring it in contact with so secular an institution was too fastidious to be a good soldier in the army of the Lord, and it is not strange that the slain of the Lord under his ministry were few. A sermon or series of sermons to young people, or to young men, or to any other important class in the community, will often awake great interest and serve to build up the congregation. In general, while his methods should be legitimate and in no bad sense sensational, his preaching should make a

sensation in the community, for that is what in all probability is needed. The preacher should not allow himself to be worried by the criticisms of spiritually indolent and useless people who make their keen sense of propriety an excuse for their own lack of effort, and for criticising the efforts of others who are more zealous and faithful. A sanctified sensationalism, in which personal vanity and self-assertion are absent, has the blessing of God upon it. John the Baptist and the Master-preacher, Jesus Christ, both created a tremendous sensation by their preaching.

But in addition to this effort to make his preaching as attractive as he legitimately can, there are other methods of building up the congregation and drawing in the unsaved. Special services in which other exercises take the place of the sermon may be held. A missionary concert by the Sunday-school will often greatly interest the people besides yielding other desirable results. Music is almost always acceptable, and an occasional service of song in which the best talent of the community participates will attract large audiences. Care should be taken that these do not degenerate into concerts, for mere musical enjoyment or the display of skill. The announcement of a lecture, or series of lectures, in lieu of the sermon often serves the same

purpose. It goes without saying that these lectures must be thoroughly religious in matter and spirit. They will likely differ from sermons chiefly in their form. One pastor gave a series of Sunday evening lectures on the Lord's Prayer with excellent results. Another attracted the young people by a series on the "Young People of the Bible." A number of lectures on Bunyan's "Pilgrim's Progress" added greatly to the interest and attendance of another pastor's services. Whatever the method it must recognize the principle that intellectual must precede spiritual interest.

But the preacher's work is not done when the benediction is pronounced. As quickly as it is at all possible he should be at the door in the rear of the house to speak to the unsaved before they pass out. A cordial hand-shake with the stranger as well as with the acquaintance, with a word of welcome or a personal inquiry or two, will have great value in building up a congregation of regular attendants. A quick eye for faces and a firm memory for names are very important here and need to be consciously cultivated by most men. He will be free to speak to every one, rich or poor, children as well as adults. It is his privilege to accost the stranger, for every member of his congregation is his guest, hence no timidity or false scruples of propriety should restrain him from

seeking the acquaintance of all however high or low in the social scale. Of course he will have time for but few words with each person, else he will greet but a small portion of those who have been present whose presence he ought to recognize. Yet if he is acquainted with all of his congregation it may be well to single out a few who most need encouragement and kindly recognition, and spend the little time at his disposal with them. Here as in private, the "wisdom of the serpent" will be needed to guide the talk in the right channel. While general religious conversation will be in order, with reference to the meeting or the truth that has been preached or the interests of the church at large, direct personal application of religious truth should be made only when the plain call of the Holy Spirit or of the evident circumstances is felt. Unless a general interest is felt in personal religion it is rarely wise to speak to a person on this topic in the presence of others or in a crowd. Besides his own personal work the pastor will have an eye to the committee for welcoming strangers, and will direct them, and call their attention to strangers that are in danger of being neglected in the general confusion. Nor will a robust, genuine, clerical dignity suffer from this freedom; it will rather flourish. The minister

who is hampered by a false, artificial dignity, and hindered in using this golden opportunity for winning the hearts of the people, and making or renewing their acquaintance, is unfortunate and deserves to be pitied.

While few preachers have the physical vigor to teach a class in the Sunday-school without discounting their pulpit work, they ought at least to be present at all the sessions if at all possible. In most communities the Sunday-school is the quarry from which most of the converts are dug out and if this is not so, something is wrong in the school and its management which ought to be speedily and courageously corrected. The pastor who is preparing for a revival should therefore pay particular attention to the members of the Sunday-school. While the personal acquaintance of all the scholars is important, that of the unconverted is particularly so, especially of the older and more mature ones. As the pastor of the school he will have a right to visit their homes and to give them such pastoral attention as the circumstances may permit. The relation of the scholar to his teacher may easily be discovered, and the influence of the latter understood. Where teachers have the proper qualifications for spiritual work, their attention should be kept on the spiritual needs of their charges and their responsibility emphasized by frequent and impressive references to it.

In a mission school in the West there was a class of six young men of a gay and lively turn who attended chiefly because of their high regard for their teacher, a young lady of charming manners and high Christian character. As the revival season approached the pastor concentrated his forces upon that class determined to win them all to Christ. The teacher coöperated with him most heartily in this effort, and early in the meeting they were convicted and speedily converted. They were the most valuable workers won during that meeting, and have all been officials in the church which has since developed out of the mission. The emphasis of the class idea in this instance had much to do with the final success.

The coöperation of the superintendent should be sought in making the sessions of the school increasingly spiritual. A short prayer service may take the place of some of the less important features of the regular programme. A short address by the superintendent or a leading teacher in this line may be helpful. With some superintendents this is not as easy as it should be. They are wedded to their mechanical routine and anything that breaks in upon their programme is deemed an intrusion. Owing to a false conception of the relation of the church and the school, many superintendents look upon a pastor's advice and

suggestions as more or less gratuitous and officious, and are inclined to assert their authority as superior to that of the pastor who to many of them seems to have no rights beyond those of other members of the school. In such cases the pastor should insist upon his authority where he can do it without causing strife; but where unkind feelings might arise the pastor usually by a little strategy may accomplish the principal ends he desires. The more he can succeed in getting the superintendent and the teachers' meeting to do as if at their own suggestion, the more hearty and valuable will be their coöperation.

Where the pastor takes an earnest interest in the work of the school, and adds by his labors to its prosperity, there will very rarely be any trouble on his part in controlling it within reasonable bounds. In building up the attendance of the school, in particular he can do much. With the canvass-book or his lists before him, he knows where the families reside in which there are persons not in attendance upon any Sunday-school, and can take measures to solicit and in many cases secure their presence. In connection with the superintendent and teachers' meeting he may appoint new teachers to visit these homes, and from the materials thus gathered to form new classes. Or it may be wise to let the visiting

committees do the advance soliciting, and where scholars are secured their names can be reported to the pastor who will hand them to the appropriate teacher whose duty it will be again to visit the family and get into pleasant personal relations with the scholars and their parents and so assure their attendance and interest. By the latter plan the new materials will be scattered through the school and will be assimilated more rapidly, while the responsibility can be divided more equally among the whole corps of teachers. These scholars should be gathered in not only for their own sakes, but also for that of their parents and other friends who will soon recognize a certain bond of attachment to the church and of definite relation to it. The pastor should make as much as possible of this sense of relation to the church, and strengthen it constantly by all the methods and means at his command, direct and indirect.

Perhaps not in all, but certainly in many communities, it will be very useful to provide a series of entertainments, such as lectures, concerts, and the like. These should be free, or if there is any admission fee charged it should be small so as to exclude no one. If there is danger that these entertainments will not be attended by the persons whom it is desired to attract, and the audiences are made up of Christians from the various

churches, it may be well to issue invitations, either written or printed, to the persons whose presence is desired. The members of the church will of course be remembered as they will be needed to do the work that must fall upon them. The utmost care should be taken to send invitations to every unsaved family and person in the community, or else the slighted individual will antagonize the church. Admission may be exclusively by tickets, and the tickets sent to the church members and the unsaved persons by mail or by the visiting committees. In village or country communities these methods of limiting the attendance will rarely be needed, and would only cause trouble if attempted. The workers need only urge their unsaved neighbors and friends to attend to reach the persons desired. Even if the persons invited by any of these methods do not attend the entertainments, they will be pleased by the kindly feeling represented by the invitations and made more accessible. Care should be taken that these entertainments be not known as intended simply to win the unsaved; let that idea once become general and they will not come. "Surely in vain the net is spread in the sight of any bird" is still as true as in the days of the wise men of old. A little holy guile in these matters will produce valuable results. The pastor must also use the utmost

discretion and caution that none of these entertainments contain elements that are harmful or inconsistent with the final end he has in view. The unsaved often have a more sensitive conscience with reference to what Christians ought and ought not to do than Christians themselves. A series of instructive and popular lectures varied by a concert or two, an elocutionary entertainment, or a couple of socials can do no harm if managed with ordinary discretion, but will do much to gather the unconverted about the church and make them accessible to the spiritual efforts of the pastor and his workers.

It should be understood that at the close of these entertainments the audience is expected to remain for a little social intercourse, the various committees and indeed the church at large doing their utmost to make the social feature free and pleasant, speaking to those who are unknown, making the acquaintance of the strangers, and introducing them to others. Stiffness and formality at such a time would be criminal. Kindliness, unaffected and sweet, should be the prevailing spirit. The tact and skill of the pastor will here have a large opportunity which will in the near future be fruitful in spiritual results. The church idea must be emphasized constantly by both pastor and workers, so that it will be the church, not the pastor or workers as individuals,

that will get the credit for whatever attracts the people and consequently will wield the influence.

It is often possible to attach many of the unsaved to the church still more closely by making them responsible for some share of the work, such as they are able to do. In a community known to the writer the pastor gathered the young people and trained them in the music he proposed to sing during the coming meetings and they understood that they would be responsible for the singing during that time. Before the meetings had been in progress many days almost every member of that choir had been converted. So in many of the purely secular phases of the church life it will often be possible in one way or another, or to a greater or less extent, to use the unsaved and in so doing prepare the way for their salvation. The fertility of the pastor in expedients will be marked by his success in finding work to do for the unsaved.

Perhaps no better illustration of these methods and their happy results can be given than the following account of the work of Dr. Newell, an exceedingly successful pastor, in his "Revivals, How and When."

"In order to secure a yearly ingathering of young men, it is indispensable that they should every year be drawn to us from the outside world. But many neglecters of the

sanctuary would not attend revival meetings; hence there must be something to attract them; some preparatory steps must be taken.

After the summer vacation we commenced our year of evangelistic work. The question was, 'How can we insure the largest number of victories for the Master?' The pastor and the choir did not propose to do this work alone. The work was not left to the Sabbath-school or Bible-class. The people were not merely urged from the pulpit in a general way to do more for Christ. All the soldiers of the cross were to aid their chosen leader in wise and *specific* action. Hence they must be interested, consulted.

After surveying the field, and talking with the officers of the church, I was in the habit of inviting all the Christian young men of the congregation to meet me. After prayer and song I would perhaps say: 'What can we do this coming campaign for young men and others who are irreligious? How can we win them to ourselves and to Christ?' Perhaps one would propose several reunions. This would be discussed and voted. Committees on music and flowers and invitations, with chairman and secretary and treasurer, would be appointed. Another would perhaps propose that the pastor be requested to deliver a short course of Sabbath evening

lectures to young men, on practical subjects. This was also decided by vote. The pastor could suggest or object. In this way he obtained just what he wanted; but it was their work. They made the arrangements and bore the expenses. It was young men's missionary work, in which the pastor and the church and the congregation and outsiders were all finally enlisted.

After a time notice came to the pulpit, saying, 'This church and congregation are invited by the young men to a reunion to be held in the Lecture and Sunday-school rooms.' Everybody was desired to bring in outsiders, and the poor of the congregation. The pastor with his companion and others were early present to receive an introduction to strangers, and to give welcome to all. Among others there would be knots of young men to know and to entertain. The pastor and others gave introduction and special attention to the friendless and the unknown. He put in his parish-book the name and residence of strangers, with the promise of a future call. It was really missionary work.

On this occasion the chairman of the young men's committee presided. He finally called upon the free and happy assembly to listen to some special music. The pastor and several others would be called out to say a word of love and cheer. The assembly would join in

a familiar song. Then came a word of prayer and the benediction. In reviewing this scene, how many said to me: 'What a delightful time we have had. How pleasant and home-like it all seemed. This is the church I want to attend.' Two or three of these reunions were held during the autumn. In a small congregation such reunions might, perhaps, be held at a private house.

In the meantime appropriate subjects for five or six Sabbath evening discourses were selected by the pastor. The young men printed the subjects and the time of their delivery. These cards were distributed in the pews and in the Sabbath-schools. Every one was expected to do his best to circulate them among the young men and the strangers of the community. In this way a large crowd was always collected. Sometimes a distinguished clergyman would open the course, and once a whole course of lectures was delivered by different pastors in the city. The subjects discussed were eminently practical. A neglecter of the sanctuary, who kept his store open on the Sabbath, said to me one Sabbath evening: 'I am sorry these lectures have closed. I would love to attend such meetings every Sabbath evening in the year.' His large family were brought into the fold of Christ.

During the autumn, boxes of missionary clothing were prepared. Entertainments were sometimes given for the purpose of raising the salary of city missionaries. Many calls were made. By all these, and other means, there was much social and familiar intercourse among parishioners and outsiders. Many strangers had come to be our friends. In all this work the end in view was the salvation of souls. During this time sinners were often converted; but this was a preparation of the field. It was the ploughing and the harrowing. As soon as the Week of Prayer arrived, all this general work was abandoned. As a wise business arrangement this was an indispensable measure. No absorbing matter must obtrude. The time had now come for that thorough preparation of heart to which I have already referred. The one specific and uninterrupted aim was now to be the present conversion of sinners. Bonaparte made specific arrangements for a conflict. The merchant prepares for the busy season. With equal propriety and profit we prepare for an ingathering of souls.

Worldly young men and strangers became our friends, and they were so enlisted in this movement that they could not be drawn away by the frivolities of the city. They attended our evangelistic prayer-meetings, in which Christian young men took part. This wise timing

of things never insured a revival, but it always proved and invaluable aid. It vastly increased the number saved."

Of spiritual preparation there can be comparatively little among the unconverted. There may and ought to be much of instruction given in the various evangelical truths of the Bible, and put in such a form that they will be deeply impressed with its truth and reasonableness. Where there are two sermons each Sunday, it may be well to preach in the evening on themes intended for the unsaved, leading them to recognize their need of conversion and of salvation from sin. These should become increasingly evangelistic and earnest until the special services begin. The thought of a coming revival may be used to generate expectancy even in unsaved persons. The best preparation of the unsaved will be that which results indirectly from the rising tide of spiritual power in the pastor and in the church. As the Spirit works more and more mightily in the church, they will feel his influence too. The sermons intended for the church and used by the Spirit for the waking of the church will "find" the sinner as well. Indeed there is generally little use in trying to impress the unsaved until the church manifests the rising tide. When purely personal religious work is done before the church is ready there is

great danger of repelling the unconverted and in hardening the unsaved against the truth before the time for aggressive effort has come. It is a mistake to urge sinners to come to Christ before the Christian people are ready to pray with and for them. While this is true in general, there may occur specific cases where the plain duty of the pastor will be to strive to lead the soul to Christ at once. The conversion of a sinner or the reclamation of a backslider may thus be used to spur up the church to a completer consecration.

If this preparatory work is done year after year among the unsaved there is no reason why there should not be an ingathering into the church every year. Of course the results looked at numerically will vary with the circumstances over which the pastor cannot in the very nature of things expect to have any control. But with God ever ready to save those who come unto him, and with unsaved persons in the community, every year ought to have its harvest of souls, and will have if the pastor does his full duty.

CHAPTER II.

CALLING AN EVANGELIST.

Where it is at all possible the pastor should be his own evangelist. While the results may not appear as great as when the help of an evangelist is secured, they are usually more permanent and leave the church in better condition. The pastor's influence over his people, his standing in the community, and his own Christian life and character will be built up by his personal efforts in revival work, and his power for good for the future greatly increased. His relation to the converts will be more intimate and his influence over them greater. In every respect the results will be more healthy and normal if the pastor is the leader in the special services instead of a stranger. But there are exigencies when the engagement of an evangelist is proper and advisable. When the pastor's health will not permit him to undertake the exhausting and arduous task; when he finds by repeated past attempts that he lacks the gifts and talents necessary for effective revival work (truly a sad discovery!); when by his own or others'

fault he has not the necessary control of the working forces of the church; when in previous years he has largely won those elements in the community which are susceptible to his ideas and methods; when in a long pastorate the many meetings held by a single pastor have caused the congregation to fall into a rut in revival work which robs it of spontaneity and power and out of which they need to be helped by an impulse from without; when owing to other attractions and distractions the pastor finds himself unable to draw any considerable number of the unsaved to the special services; when all other efforts and plans have failed to stir the community on religious subjects; when any of these or other like conditions obtain it will be wise to seek the help of a competent evangelist whose spirit and methods are adapted to the needs of the community.

To make such a choice and to secure the services of the chosen evangelist at the time when the congregation is ripe for a revival is no light responsibility or trifling task. Within the last few years the number of evangelists has been rapidly increasing. Among them are men of high character and large ability, but also those who are utterly unreliable and irresponsible. Some are the merest charlatans whose only call to the work is an adventurous disposition and

instinctive desire to create a sensation wherever they go, having no real piety and little regard for the truth, and moving in an atmosphere of undefined but persistent suspicion. To glorify themselves seems to be their chief object in life to which all other interests are sacrificed. To have engaged such an evangelist in ignorance of his real character is a calamity to pastor and people. To prevent such a calamity the pastor should make a careful investigation of the past record of the evangelist whom he is inclined to call. There are so many excellent and successful evangelists in the field that a mistake in this respect is unnecessary. Indeed the variety of spirit and methods employed by them is so great that if the pastor attends to the matter in time, he will have little trouble in securing the help not simply of an efficient evangelist, but of one adapted to the demands of the situation, and one who will supplement his own deficiencies.

Ministers are often misled in their judgment of evangelists by an undue emphasis of preaching ability. Of two evangelists equal in other respects, the better preacher should of course be chosen, but that is not the final basis of judgment. Some of the best evangelists are poor preachers according to accepted standards. The great essential talent of the evangelist by which he

stands or falls is his heat producing power. If the pastor and the Sunday-school have been doing their work aright, the people will not need instruction so much as a vitalizing of what they have learned, and an impulse from without to act according to that instruction. To lead the people to transmute knowledge into action is the mission of the evangelist in most communities, and he must be judged by his power to lead people to act rather than by the value of his preaching. If he is overflowing with religious earnestness, if the truths of the Gospel are to him veritable realities, if he has a contagious enthusiasm that warms the people, if he is genuine and sincere in the expression of his religious life, no matter how weak or weighty his preaching, he will succeed in quickening and warming saints and in leading sinners to Christ. Other things being equal, the evangelist who is a good singer or who is accompanied by a good leader of song is to be preferred, as that will not only add to the general interest and power of the services, but also serve to draw into the meetings unconverted persons who could not otherwise be induced to attend.

When an evangelist is desirable an engagement should be made with him a sufficient length of time in advance and a definite date fixed if at all possible in order

that the pastor may prepare the way for his coming. The congregation and the community should be interested in the coming worker by private conversations concerning him, and when possible by a discreet use of the newspapers. Care should be taken however to be correct as well as kindly in the descriptions given of him and his work, lest there be a general disappointment and reaction when he comes. The Christian workers of the church must be impressed privately and publicly with the necessity of cheerfully and loyally accepting the methods of the evangelist however distasteful and unreasonable they may appear at first sight. The church should also be made to realize that upon them and their coöperation more than upon the work of the evangelist will the success of the meeting depend. When an evangelist comes Christians are often inclined to stand back as spectators to see how he will succeed. This attitude is very unfortunate and prevents a large success unless he has the power to change it.

Arrangements should be made in advance to provide for the compensation of the evangelist which should be generous and ungrudging. A competent committee should be appointed to canvass the community and raise the desired funds. Instead of this plan there may be collections held at every service, or a strong public effort at

the close of the series of meetings. While few evangelists demand a specified sum, many of them have their own plans for raising what they are to receive. It may be well therefore to give him an opportunity for expressing his preferences in the case. The best possible arrangements should also be made for his comfort. A home should be secured for him near the church, where he need not feel the restraints of a guest, but can feel free to come and go at his pleasure. A room well heated and comfortably furnished where he can be in strict privacy, where he can unbend, rest, study, meditate, pray, without interruption, should be provided. It should be understood that he is not to be disturbed and imposed upon by unnecessary calls and visits.

By securing the assistance of an evangelist the pastor has neither resigned his office nor unloaded the responsibilities that are upon him for the spiritual welfare of the people. His public leadership may be held in abeyance for a few days, but in private his people should not miss his direction and stimulus. Where the employment of an evangelist cripples the influence of a pastor it is usually his own fault. He throws off all the responsibility upon the evangelist, and feels that he has done his duty when he prays when he is called upon. While the evangelist is present the pastor should magnify his office as

pastor, doing the private personal work that is often more important than the public service, and which no one ought to be so able to perform as he. He should not expect the evangelist to do much of this pastoral work, as he will likely need all his strength for the public service. The pastor should come into personal contact with every awakened sinner by conversations in private and in the congregation, and get into such personal relations with every convert that he may be able to influence and control him after the meeting has closed. By his deep and patent anxiety for the success of the special services, by his deep religious earnestness and fervor, by his tireless private efforts, the pastor should impress the congregation that, while the evangelist is in seeming control, he is the real leader and manager of the work. This may be done without in the least hampering the movements of his helper whose methods and public leadership he ought to accept in a large-hearted and loyal way perfectly consistent with a proper self-respect. There must be some extreme imprudence or folly in the measures of the evangelist before the pastor is justified in opposing them among his people, much less in the presence of the unsaved. The fact that the stranger can use methods that it would be the height of folly for the pastor to attempt is one of the advantages connected with his assistance. The very fact that the pastor cannot or has not used a given method may be the best reason

for its use by the evangelist. Very frequently at the beginning of a series of meetings the evangelist's fearless, unsparing treatment of the weaknesses and follies of professed Christians provokes a passing antagonism and bitterness against him. The pastor should not be misled or worried if this should happen, nor should he join the hue and cry against the evangelist that he is scolding and denouncing too much. This antagonism is only the promise of thorough work and large results. But while the pastor should not express any sympathy with the complaints of the people, he should also avoid participating in the severity which the evangelist may find it necessary to use. He cannot afford as can the evangelist to risk the permanent alienation of his people. Kindliness, patience, and tact should characterize the pastor's actions in such an exigency.

Mutual forbearance, consideration, and appreciation will make the association of the pastor and the evangelist a delightful and profitable one. The pastor should learn all the evangelist can teach him of the management and control of evangelistic services. The most valuable result of a meeting held by an evangelist has often been the new conceptions of the work gained, the new methods acquired, the new spirit of aggressiveness absorbed by the pastor in whose church the services were held.

CHAPTER III.

MISCELLANEOUS PREPARATION.

The proper announcement of a revival meeting is more of a fine art than most preachers realize. It is not enough to give the people a knowledge of the proposed services. They must be so advertised as to create a desire to attend them from the very beginning. Even in country or village communities, where less effort is required, very much less is done in this direction than should be done. The families of the church who for sufficient or insufficient reasons have been absent from several of the recent regular services may know nothing of the opening of the campaign. The unconverted families who rarely or never go to church are ignorant of the meetings until they have been in progress for some time and something unusual occurs and becomes the subject of general conversation. But in larger towns and cities the matter of advertising the expected revival services becomes one of the first importance and needs careful attention. Fertility in expedients and tact will find abundant occasion for exercise in this task. Methods

must vary with the circumstances, and while anything sensational or undignified is to be carefully avoided, the neater and more striking the plan the more effective will it be. From year to year it may be well to vary the methods employed so as to insure attention and interest. A rapid course of house to house visitation in which no family in or out of the church is missed and in which the chief or only topic of conversation is the proposed special services will be found a laborious but very efficient plan in small communities. To this may be added a printed or still better a written postal reminding every family in the community of the opening of the meetings a day or two before they begin. In larger communities a printed poster conspicuously displayed in public places will be useful. These should be supplemented by neatly printed invitations to the services to be sent by mail to the unsaved persons in the community. These invitations should emphasize the coming of the evangelist, the good singing, or other attractions that have been provided as a bait and which are likely to interest those to whom the invitations are directed. They should not be too aggressively personal in religious matters, else they will repel instead of invite. A few pertinent Scripture texts will bear the message less obtrusively, and make the proper religious impression without giving offense. By

inserting the name of the family to whom they are sent, they may be made more direct and personal. After the services have begun, small hand bills may be distributed in the neighborhood calling attention to the progress of the meeting. The press where it is available should be used to the full extent of the courtesy and good-will of its editors. The tactics of those who wish to sell their wares or who strive to recommend the amusements they offer the people may be studied and with proper modifications imitated by the energetic pastor as he seeks to secure the attendance of the unsaved.

There are a few other little matters of preparation which deserve at least passing notice. They are material rather than spiritual, but may have an influence on spiritual things and to a considerable degree condition results.

It is important that the church edifice be put into such condition as will best serve the needs of the expected revival services. In country neighborhoods or villages it will be wise to provide facilities for hitching securely and caring for the horses and vehicles that will gather. The approaches to the church can usually be so arranged that vehicles can be driven near the church door so that in case of storms of rain and snow persons need not long be exposed to their violence in mounting and dismount-

ing. In some cases a vestibule may be placed at the entrance of the church during the winter season where persons who arrive during prayer may remain in shelter until they can enter the house without disturbing the service. This vestibule need not be very large and may be made portable by being constructed in sections, easily put together and taken apart. Such a structure, neat and tasty, in harmony with the style of the church building, may be constructed at a small expense, and will add very much to the comfort of the people and the order of the services.

The provision for heating the building should be ample and adapted to the needs of the people. Sufficient fuel should be put in the stove before the meetings begin. Receptacles should be provided in the church for the fuel necessary for a service, and so arranged that the stoves can be replenished with the least possible confusion and noise. I have seen the progress of more than one meeting materially checked by the disturbance created by the sexton attending to the fires. Proper facilities for ventilating the room are equally important. The usual way of ventilating a room that is insufferably close or hot by throwing up a window is to invite disease and death to take hold upon the perspiring congregation. Hence some other less dangerous method of lowering the tem-

perature or introducing fresh air should be devised. Whatever the plan of ventilation, the preacher ought to be able to control it by a mere look at the proper person, and have the proper changes made without the knowledge of the congregation, thus avoiding both distraction and complaint.

The church should be well lighted. Light has a moral quality, begetting inspiration, enthusiasm, and hopefulness. Plenty of lamps should therefore be provided, so that the finest print can be read anywhere in the room and persons readily recognized at any distance within the walls. To save lamps and oil during a revival meeting is unthrifty economy.

The minister should make careful provision for his own comfort and health during the meeting. Owing to the heat of the crowded house and the violence perhaps of his physical and nervous exertion, he will find himself at the end of the service bathed in perspiration. In such a condition to make a change of fifty degrees in the temperature of the atmosphere which surrounds him and which he breathes cannot but give a dangerous shock to his system. In many cases carelessness here has been the cause of permanent disability, or even of death through throat and other diseases. If on the other hand proper precautions are taken, evangelistic work is not

necessarily prejudicial to bodily health, but may serve, as it has done in numberless cases, to strengthen and build it up. Sufficient wraps should be provided for the whole person, but for the neck and head in particular. If he has any distance to ride, he should be well wrapped in robes and rugs so as to absolutely prevent any chilling. In holding a meeting at some distance from his own home, the selection of his stopping place should be made with care. He should frankly tell his people that the proper care of his health will not permit him to spend his nights in their various homes as is expected in some communities. To sleep in a different bed every night, perhaps in rooms where there has been no fire for months, if indeed ever, where the bed-clothes are icy with dampness, is to criminally risk one's life and future health, which the minister has no right to do, if it can at all be prevented. He should select a home as near the church as possible, and engage a bedroom in which there is a stove where a brisk fire is to be kept several hours each day, and a well furnished bed which is to be thoroughly aired each day to obviate the evil consequences of his unusual and copious perspiration. If he cannot have a stove in his room he should have a jug of warm water, a hot stone, iron, or even a stick of wood, well wrapped to prevent a too rapid

loss of heat, placed in his bed. Nor should any timidity or unwillingness to make what might appear unnecessary trouble, or any fear of giving offense to other members of his church whose hospitality he does not accept prevent him from thus providing for his comfort and taking the proper precautions to shield his health. The success of the campaign depends too much upon the maintenance of his health and strength to allow any trivial considerations to interfere with proper arrangements for their protection.

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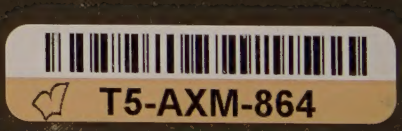
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